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SHARP ARROWS:

TO BE USED IN

BATTLE AGAINST THE KING'S ENEMIES.

FROM THE QUIVER OF

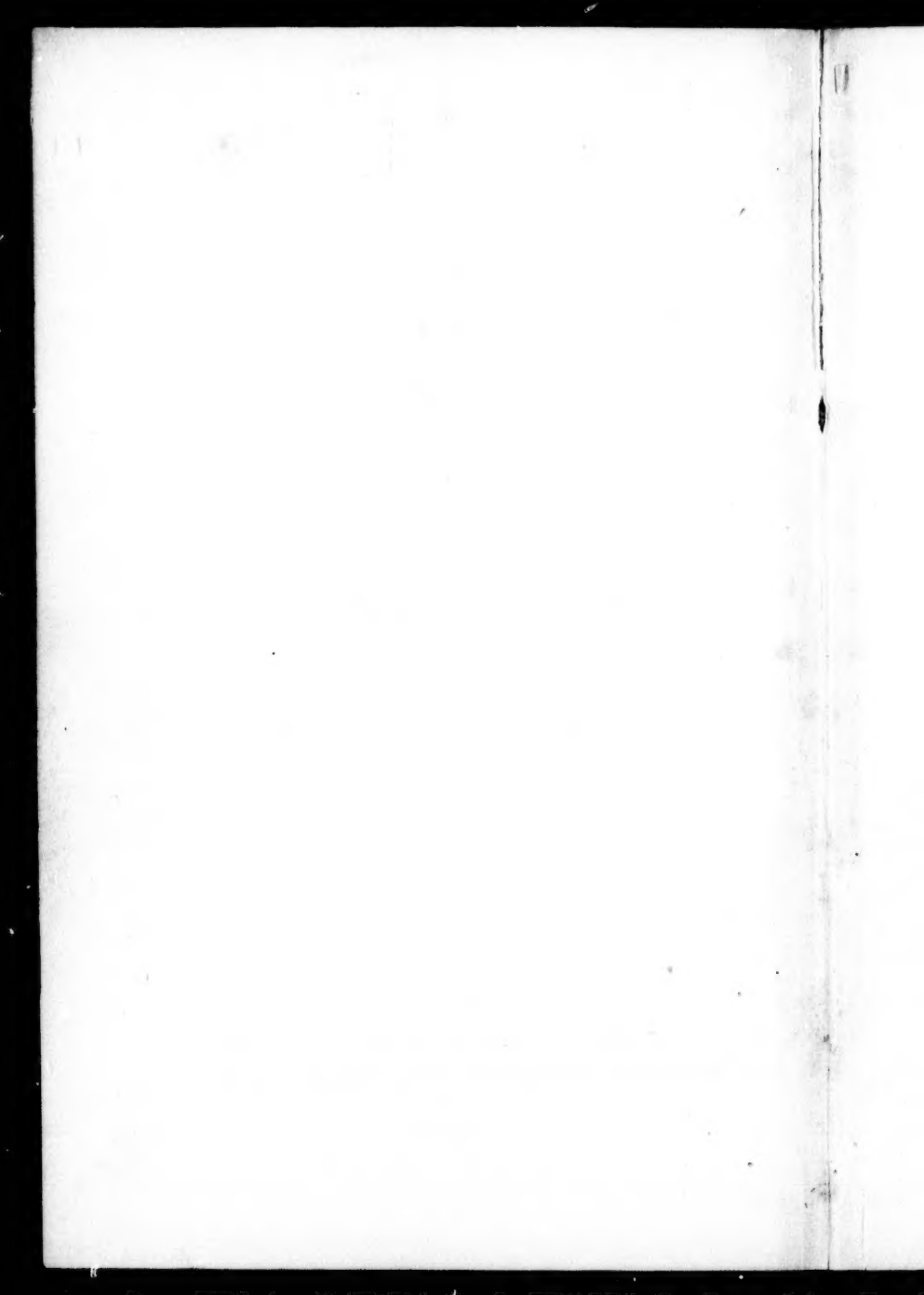
A METHODIST ARCHER.

"Thine arrows *are* sharp in the heart of the King's enemies; *whereby* they fall under thee."—PSALMS XLV. : 5.

TORONTO :

WESLEYAN BOOK ROOM, KING STREET;
PRIMITIVE METHODIST BOOK ROOM, 89 YONGE ST.

1870.





THIS VOLUME

IS

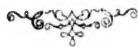
Respectfully Inscribed

TO

ROBERT WALKER, Esq.,

OF

TORONTO, ONTARIO.



PREFACE.

Several of these arrows I have taken from the quiver of an old Methodist Archer, who is now enjoying immortal honors.

Some of the arrows I have made much shorter than they were, others I have almost remade; allowing them to retain, as far as possible, their original point.

They are not what would be called "polished shafts;" nevertheless they have been used in many spiritual conflicts with glorious effect, and in the hands of skilful archers, may, I have no doubt, again be made pre-eminently useful.

May the Holy Spirit accompany the arrows in their flight is the prayer of

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AN APPEAL TO THE CHRISTIAN MINISTRY.

WESLEY says: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God,—and I care not a straw whether they be clergymen or laymen,—such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."

Dr. A. Clarke says, when writing to his brethren in the ministry:—"Your call is not to instruct men in the doctrines and duties of Christianity merely, but to convert them from sin to holiness."

No man is a true Christian minister who has not gifts, graces, and fruits. If he give full proof of his ministry, he will have fruit. Sinners will be converted to God through his instrumentality, and believers built up in their most holy faith. The word of him, who has his commission from heaven, shall be as fire and as a hammer; and sinners shall be convinced and converted to God by it. While you are engaged in the pulpit, in recommending the salvation of God, endeavour to feel the truth you preach, and diffuse a Divine animation through every part. As the preacher appears to preach, so the people hear and believe. A dull preacher makes a dull congregation.

Bramwell, whose soul was always alive, and whose element was a revival, says to a brother minister: — "In your preaching discover the strongest affection for the congregation; let everything declare your earnest desire for their salvation; say strong things, but let your edge be smooth. If a minister do not give his whole heart to the work, he will be powerless in the pulpit; but if he be alive, he will be like fire among dry stubble, that, however cold and lifeless his congregation may be, they will be roused and animated by his fervent appeals. A minister without Divine unction is not properly qualified to preach the Gospel, and such ought to abandon the sacred office, and preach no more, until he has recovered his spiritual strength, and is again baptised with the Holy Ghost and with fire."

"It is not your business to preach so many sermons, and take care merely of this and that society, but to bring as many sinners as you possibly can to Christ, and to build them up in that holiness without which no man can see the Lord."

There is, I believe, a mode of preaching and sustaining the Gospel, which will make it completely irresistible. Let the Gospel be affectionately preached, in its simplicity, without any compromise; and let it be supported by the faith, love, and prayers of the Church, and nothing will be able to stand before it; its triumphant march is as sure as the promises of God.

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Brethren, can we, or ought we to be happy, unless we are instrumental in rescuing souls from eternal death? Are we ready, in a word, to be plain and earnest fishers of men? As a minister would hope for success, let him give himself wholly to his work; the Divine blessing upon our labors is usually in proportion to our devotedness. The world would have been evangelized centuries ago, had all who have professed to be Paul's successors in the ministry been anointed for their work, as he was. The truths of the Gospel, solemn and momentous as they are, degenerate into idle tales in the hands of a speculative and heartless ministry.

It was once remarked of the preachers of the Methodist Church by a learned infidel, that, were they only panoplied in the literary armour which is worn by the preachers of certain other sects, they would make a conquest of the world in five years. Fellow-soldiers of the cross, let us put on our complete armour—some of us are not in full panoply—and let us march to the conquest of the world for Jesus. When ministers are full of faith, and the people are engaged in prayer, we may expect a Divine efficacy to accompany the work.

The apostles never contemplated the conversion of only solitary individuals—they expected to move the masses, the interlocked and confederated communities of sin, and it was done. Strive to save souls in every sermon; they are the best

preachers who bring most souls to God. We shall always find that those preach the Gospel the most effectually who have the highest degree of the power and presence of the Lord with them. A true minister of the Gospel preaches to win souls to Christ, to reclaim sinners from the error of their ways, and convince the unconvinced, and to convert the unconverted. If a minister is not successful in turning sinners to God, the sooner he vacates his office in favor of a more suitable one, the better for the Church.

It sometimes occurs that one preacher labors with all his might to bring souls to God; the next in turn destroys what he has wrought. In all your pulpit preparations, take care and aim at the salvation of souls. Let your cry be, Souls, souls, souls! I cannot be comforted without souls.

Concern in a minister's heart is like the main-spring in a watch, it sets all in motion. A minister that has no concern for souls is like an unlettered sign-post, of no use whatever.

O, ye ministers of Jesus, mind and care for the souls of the people, and then you will find everything go well. Those of you who feel this concern will not be above looking at the following directions:—As early as possible begin to pray about the next place where you have to preach. Strive to find out the state of the people, and then pray about it. Study until you see and feel the truth yourself, and then ask the Holy Ghost to print it

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on your heart. One sermon obtained from the Lord in this way is better than a thousand from sketch-books. If the weapon be but a sling and a stone, it is your own; and you will know how to use it. There are many slings besides David's, and there have been many Philistines slain with them besides Goliath of Gath. When the hour for preaching comes, if possible go from your knees to the pulpit. Take care to choose suitable hymns before you go; and give them out with great solemnity and faith. In your first prayer always commence with a general confession of sin, afterwards recognize the atonement, and cast yourself and the whole assembly on it, by faith; when you begin to plead for sinners do it feelingly, do not scold the people, or you will set them against the truth. When you begin your sermon, speak distinctly, and in a low tone, rising gradually. Keep one aim in view through the whole sermon, that is, the salvation of souls. In your closing prayer take hold of all the principal points of the sermon; so as to make it almost impossible for sinners to go away without being wounded. In this last prayer come to your desperate points, and be determined to dash pearls into atoms rather than miss your prize. Here let your pity speak with all its tones; and the ever-blessed God will do as he always has done—bless the word of His grace.

Twelve poor fishermen did more to realize the command of Christ, than the nominal Chris-

tian world have ever done beside; it is high time that we woke up to the magnitude and reality of this truth. The Gospel is to be given to the world by human agency; when will it be accomplished? It will be accomplished when those who now have the Gospel do their duty; it might be done now—the great failure has been want of action.

Oh, ye ministers of Jesus, live to God, work for God, preach for souls, write for souls; give over quibbling about non-essentials; give over writing or discussing with Papists, Puseyites, Socialists, &c., but live and preach the full, simple, plain Holy Gospel of Jesus Christ, and lead souls by thousands to the cross, and you will find it to be the easiest method of confounding devils and wicked men.

O, my dear brethren, study for souls, pray for souls, preach for souls. Be not satisfied though thousands get into liberty when you preach, unless your own sermons awaken them. I have heard ministers rejoice, as they who take great spoil, when a few souls have been saved at some prayer-meeting they have held after preaching; thus they have mistaken this for direct fruit, when perhaps not one soul had been awakened under the sermon. Mind this vital point. Never rest till your sermons awaken sinners. If you cannot easily get into the way, ask advice of the most useful ministers, and read their works. Keep from all lightness in the pulpit,—never turn clown

to become popular. Groan and weep for souls. Never spend God's time in splitting hairs, contending for doctrinal points, or explaining difficult passages of Scripture. I heard of a minister the other day who wasted a half-hour of precious time in trying to prove that Simon the Cyrenian, who bore the cross of Jesus, was a black man. Choose plain, simple, pointed texts; get them deeply impressed on your heart by the Holy Ghost, and then preach as a dying man to dying men. You should at least awaken one sinner under every sermon. If you have preached twelve months without one soul being awakened under your ministry, either give up preaching or get more of the Spirit.



THE CHRISTIAN WORLD ASLEEP.

AND is the Christian world asleep? I answer yes. What! and are the ministers and elders asleep? Yes. This, you say, is a hasty and unscriptural conclusion. Look at the mighty efforts which are being made for the conversion of the world. We have the Tract, Bible, and Missionary Societies, and thousands of ministers employed to stem the torrents of sin, and dethrone the prince of darkness. And is this glorious and desirable end accomplished? Are the results, in any way, proportionate to the means in operation? Sin still abounds, and crime is enormous. Churches are still disunited, party spirit still prevails, and infidelity is stalking through the land. The Sabbath is alarmingly desecrated. The law of God is violated. Signs and wonders are seldom wrought in the name of Jesus. And if the glory of God is to be measured by the souls saved under the Word, that glory, with some rare exceptions, is departed. Are not these strong indications of the Church's lethargy?

Ought not these things to lead every serious and reflecting Christian to ask himself, Why, and how is it? Let him throw off the trammels of etiquette, and dare to wake up, play the man fearlessly, brave the stigma of singularity or enthu-

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siasm. If there ever was a necessity of the Church being aroused, it is now. The love of many is waxing cold. The pomp of the world and the pride of the Church have usurped the place of vital Godliness.

And now for a calm and candid research into the general character of the ministry and the members. Oh, my brethren in the ministry, let us not be afraid of bringing ourselves to the light of truth. It is a solemn thing to be an ambassador of Christ. The idea of laboring twenty or thirty years in the Church, and seeing little or no success, ought to arouse every dormant energy of the soul, and kindle a spark of holy fire within, that would burn up every atom of sin, and lead us to pour the light of truth, like the lightning's glare, into the sinner's conscience.

My brethren, I fear we are fast forgetting our high and holy calling. Where are the yearnings of pity for mankind, that first moved us to the work? Where are the sighs, the groans, the tears, the entreaties, the fastings, the prayers and deep-toned feeling for perishing sinners, which made us cry out like Jeremiah of old, "Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." The want of this deep feeling has lowered the standard of piety in our souls, and paralyzed our energies. The time was, when prayer produced feeling,

feeling produced faith, and faith brought all the energies of our souls into holy and untiring action. Then our ministry was owned and blessed. I fear the days of self-denial are fast passing away. But if ever the Church be aroused again to omnipotent energy, it will be by such men as Wickliffe, Luther, Wesley, Whitfield, Stoner, Bramwell, Dawson and Smith. The work of God was their work. To pluck brands out of the fire, was their object and aim. They could not rest if souls were not saved. Preparing sermons formed only a small part of their employment. The closet witnessed their deep feeling. In a word, they had power with God and prevailed, and souls were saved on every hand. So would it be in our day, were the same zeal manifested. Oh, that the Spirit of the living God would come down, and breathe upon these dry bones, that they might have life.

I would now speak to the members of the Church, not with a desire to expose, but to arouse them. It is an unmistakeable fact, that the spirit of pride and worldly-mindedness has got hold of the Church, and is spreading its deadly leaven, and excluding the Spirit of Christ. The world knows that the Church ought to be as a city set upon a hill, as a candle to give light, as the salt of the earth, witnesses for God. Is it so? Is the Church witnessing for Christ or for Satan? To witness for Christ is to imitate His holy and spotless life—His humility—His patience—His zeal—His love—His forbearance.

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With all the means, privileges and light with which the Church is favoured, has it not an important lesson yet to learn before it will rightly witness for Christ? Oh, yes. It must feel its true position before it wakes out of its long and deadly slumber. Oh, how many are satisfied with the mere form and externals of religion. They have a name to live while they are spiritually dead. The bright and holy life and example of Christ has been shrouded in darkness. Pride, love of the world, want of zeal, genuine humility and charity to God and man, have thrown a veil over the beauty of our holy Christianity. Oh! my fellow-Christians, there are great duties yet to learn and perform; great soul-stirring truths yet to believe and lay hold of; great promises yet to claim and great victories yet to achieve. For want of these the enemy has reared his brazen front, has gone on in his unholy march, slaying immortal souls and filling the Church with backsliders in heart. Is not this the truth? Let reason and conscience answer. Is this state of things to continue? Oh, let us try with our prayers and tears, in deep humility before God, to find out the cause, and be no longer stumbling-blocks to the world—no longer luke-warm—dim lights—barren fig trees—but whatever there may have been in us that has caused any one to stumble, be it dear as a right eye, or arm, let us be determined to tear it out, or cut it off at a stroke. Let us no longer hide the light that is within us, lest it becomes darkness;

but prepare for the mighty struggle and bring glory to God, by plucking sinners as brands from the burning and placing them as trophies of victory at the Saviour's feet.

Then arise, O Zion, put on thy beautiful garments, and with one simultaneous and continuous effort shake thyself from the dust, and implore the mighty outpouring of the Holy Spirit which shall astound the world and convert the nations of the earth.



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WORKING FOR JESUS.

“GO, LABOUR IN MY VINEYARD.” Why ?
Because souls are worth labouring for !

What playthings are kingdoms, crowns, riches, and honours, when compared to the undying spirit. Then how important whether souls, blood-bought souls, souls that angels anxiously watch over, that heaven and hell struggle for, are damned or saved ! To save a kingdom from civil war, or a world from temporal death, would be an act worthy of the highest praise ; but he who converts a sinner from the error of his way, effects a greater salvation.

Some contend that to convert a sinner is the work of God. This we admit, but it is likewise the work of man ; God seldom saves but by man. He has laid down a plan, and if it is carried out, the salvation of souls will as surely follow as a crop follows the sowing of seed. The Bible says, “ He that goeth forth weeping, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him.”

Aged saint, *go labour in my vineyard* ; thou mayest have little time, strength, or talent, and Satan may tempt thee not to labour. Perhaps thou hast only just got converted, and thou feelest it a mercy of mercies that the omnipotent God should condescend to notice thee at all, unless it

were to shut thee up in hell for ever ; but He has pardoned all thy sins, written thy worthless name in the book of life, and promised, if thou wilt enter into His vineyard and work till night, thou shalt have thy penny. Old Rowland Hill said, he did not mean to rust out. Wesley, Whitfield, Clarke, Bramwell, and thousands of God's holy ministers, toiled hard to the last.

If there is a sight upon earth calculated to make angels weep, it is to see a holy, useful labourer in the vineyard of the Lord turn idle in his old age. Good old Carvossa, when upwards of sixty years of age, went from place to place preaching Christ and Him crucified. Sammy Hick, the village blacksmith, was doing battle for the Lord of hosts when the summons came for the strife to cease. William Dawson, after plucking thousands of brands out of the fire, died in harness ; therefore, aged saint, *go labour !* A few words spoken by thee in faith and love may pierce to the heart's core. Jesus Christ has no superannuated servants on this side of heaven. Thou canst lend a tract, visit the sick, invite sinners to God's house, or like old Jacob bless the young, if it be leaning on the top of thy staff. When good old Asbury the Methodist bishop, could not preach, he was taken through the country in a carriage to give away Bibles and other good books.

Ye young, *go labour !*

A celebrated divine in urging young disciples

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to action in the cause of Immanuel, addresses them in this heart-searching language, "It is the very nature of true religion to stir us up to work for God; the very hour we are translated out of nature's darkness into the kingdom of God's dear Son, we feel a holy, restless panting for the salvation of others, especially our nearest and dearest friends."

How often we have heard the cry of new-born souls—Lord, save my father, mother, sister, brother; and in answer to these humble petitions, the Holy Spirit has smitten sinners to the ground, like men slain in battle; and there is not the least doubt in my mind that if the young converts were urged to work for God, and led into it by the elders and the senior members of the Church, we should not have the Church and the world swarming with backsliders, but the Church would produce again her giants. Hundreds of professors of twenty and thirty years' standing oft tell the young, holy, active convert that he is warm in his first love, but he will soon feel very differently; such wicked backsliders in heart should be sharply rebuked in the name of the Lord. Jesus bids you labour, and instead of God's book telling you that in a few years you will grow cold and apathetic and idle, it says, "The path of the just is like the shining light, which grows brighter and brighter to the perfect day." You must get more zeal, love, faith, pity, and restless anxiety for souls every year you live.

If God uses you in saving souls, beware lest Satan puff you up with pride, and work your downfall; but be humble, watchful, and prayerful, and take the advice of aged saints who have the hope of glory dwelling within them. Never be above being taught; the pilgrim of threescore years knows many things which you have yet to learn. Work, work, work! To see young men of talent wasting their time in vain amusements, and reading novels, is enough to break a good man's heart with holy grief. *Go labour*, young man! Behold a Richard Watson enter the ministry at the age of sixteen! What a heavenly stir Smith and Stoner made in the church and the world! Hark! angels say, "*Go labour.*" The Spirit and the Bride say, "*Go labour.*" Every drop of Immanuel's blood says, "*Go labour.*" Past success, present prospects, and future rewards cry "*Go labour;*" and whatsoever is right, that shall ye receive: happiness, holiness, usefulness, here, and "Well done" at the end.

Ye Christians of talent, "*Go labour.*"

Whether your talents consist in literary qualifications, wealth, influence, or powers of oratory, you should use them all for God. What glorious results have been realised when men of ten talents have employed them in the cause of Christ; sanctified talent laid on the altar of the Church is a sweet offering. Had the polluted Byron, Pinder, and Rochester, plumed their poetic wings, and

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sung like Watts, Wesley, or Addison, how they might have blessed the whole world! Had Hume, Herbert, Voltaire, Bolingbroke, Carlisle, Taylor, Owen, and Paine, used their great talents as Paul, Wesley, Penn, Clarke, Howard, and Wilberforce did, instead of sending a desolating tide of corruption through the earth, and thus sweeping thousands to woes eternal, who will haunt and curse them for ever, they might have blessed millions to all eternity. Many who are blessed with great abilities, seem as if they were only using their talents to divert themselves. Oh, how will such meet their Judge? Can they say, "Lord, the five talents which thou gavest me have gained other five;" or, will the shadows of eternal death rest upon them when they have their accounts to settle? Ye men of great gifts, *Go labour!* Whatsoever be your position in the Church, mind and labour for God, for souls and eternity. If you labour merely for display, woe be to you! I would have you to shun vanity and pride, for God has many stripes for the vain and proud.

The late William Dawson, when speaking on the torments of hell, says, "Our punishment will be in proportion to our sins. Hence our Lord says, 'It shall be more tolerable in the day of judgment for Sodom and Gomorrah than it shall be for Chorazin and Bethsaida.' Every vessel of wrath in hell is a vessel filled with wrath; but every vessel is not of the same magnitude. Every one in hell is a firebrand, and all assist to burn

each other ; but each is not a firebrand of the same size, nor of the same intensity. O, my friends, if this be the case, what must be your portion who are exalted unto heaven with privileges ? Behold that poor sinner in the pit of eternal woe, how he is 'beaten with many stripes.' There comes a benighted heathen to him, and says, 'If I had known my Master's will as well as you, I might not have been here ;' and he lashes him. Then comes a poor Jew, and says, 'If I had known that Jesus was the Lord, and my duties and obligations to Him, I should not have been here ;' and the Jew lashes him. Then come his wicked companions, and say, 'If we had been trained in the Sabbath-school, and our ears had been regaled with the holy breathings of pious parents, we should never have come to this place of torment ;' and his wicked companions lash him. And then there will be the fiends saying, 'We never had a Redeemer to die for us, but you trampled under foot the blood of the Son of God, and did despite unto the Spirit of his grace ; you forced your passage to the flames ;' and they lash him also. Conscience will then be a scorpion to sting and a serpent to bite ; it will give lectures on abused mercies, opportunities squandered, and sins committed. The hand of God shall there avenge an insulted law, and vindicate the honour of his government."

It is a fact, that few of the most talented ministers in the Church lead many souls to Christ. Dr. Clarke says, "A man who preaches in such

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language as the people cannot comprehend, may do for a stage-player, or a mountebank, but not for a minister of Christ." He may be admired by the shallow-minded, but he conveys no instruction to the multitude. *Go labour*, poor Christian, with thy one talent; hundreds of God's children who have only meagre abilities are much tempted of Satan not to labour for God and souls. The wicked one suggests to them, "If you could preach and pray like Mr. —, you might labour, but what can you do in the vineyard?" Poor soul, hast thou forgotten that God had the wicked and slothful servant, with his one talent, cast into hell for wrapping it in a napkin? Beware, beware! It is to be feared that while Satan puffs up hundreds of talented Christians with pride, he destroys the less talented by idleness. *Go labour*; there is work for all, the weakest of God's saints; thank God it is not by might, nor by power, but by my Spirit, saith the Lord. It is true that men possessed of ten talents might do more for God and souls than a man with five talents, if they used them to God's glory; but still, God often employs the weak things of this world to confound the wise, and in spiritual things thousands such men as Bunyan the tinker, Hick the blacksmith, Oxtoby the farmer, Richardson the thrasher, have done more in the vineyard of the Lord, than the professors and doctors of divinity in our universities. *Go labour*; press some wicked loitering youth to the house of God, as the

aged matron in London did John Williams, the martyr. *Go labour*; servant girl, reprove the young Sabbath breaker, and thou mayest be the means of leading him to Jesus, as was the case with John Fletcher, who became one of the noblest champions of a present, free, and full salvation, as well as a humble, holy, and useful minister.

Go labour, mothers in Israel, and you may be the means of training up more Wesleys for the Church. If you want a bright crown and an everlasting inheritance, *Go labour*. If you would have your Master say, "Well done," you must "labour in the vineyard of the Lord."



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ARE WE TO EXPECT A FALLING AWAY
AFTER A GREAT REVIVAL?

IF we do we shall most assuredly realize our expectations, for this would paralyze the very energy and sinews that are essential to a revival. God could, independent of any human agency, carry on His work, but this is not His ordinary way of working. In His inscrutable wisdom He has devised and made known a way, and made man responsible for the results.

We shall consider the means essential for the commencement and continuance of a revival of religion. What are they? We answer:

Clear views of God's will—His boundless love to man—the worth of the soul—the limited time we have to secure its salvation—the realities of eternity—untiring zeal—burning charity—agonizing prayer and commanding faith.

In proportion to the extent these views and feelings have been realized and carried out by Christians, so in proportion has been the extent and stability of a revival. Spiritual seed and spiritual fruit must have spiritual influence where-

with to nourish, mature and bring it to perfection. If Christians would carry on and perpetuate a revival they must have that hatred to sin and fearlessness of expressing it that Elijah had. They must possess that commanding faith over the spirit which the prophet had over the clouds. Is that faith attainable now? I answer, yes. It is the privilege of all believers. The Spirit is promised to the Church without measure, and the reason why we have not more of it is because we do not ask. It is only when believers are in constant communion with God that the Holy Spirit is poured out upon the Church and the world. Then the veil of spiritual darkness is torn from the eyes of the people, the light of eternal realities flashes upon them like lightning, and, awaking up from their slumber, they cry, "Give us of your oil, our lamps have gone out." Thus one and all trim their lamps, and awake up. Then the thunder of God's power rolls through the camps of sin and the dens of iniquity, and being convinced of sin, righteousness and of judgment to come, sinners rush into the arms of the Church, and in their alarm, like the jailor of old, fall down before Paul and Silas, and cry, "Men and brethren, what must we do to be saved?"

It is essential, then, to the perpetuation of a revival that believers have clear views of God, eternity, the soul's value, holiness, sin and its consequences, the reward of the righteous and the doom of the wicked, strong faith, untiring zeal; in a word, have power with God.

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I need not attempt to prove that these spiritual attainments so necessary to the progress of a revival have been blighted, withered and become unfruitful. Observation and experience prove this to be true, but nothing can prove it to be necessary.

What, then, are the causes of this falling away? At the commencement of a revival professors wake up, as from a dream; they stand aghast while they look around them and into their own hearts, and see the ascendancy which the world has gained there. They find that they have gone on in a formal routine of worship, keeping up a cold, barren profession of religion, while they have been, though imperceptibly, forsaking the commandments of the Lord. God has said to His people, "Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him." "Ye cannot serve God and mammon." But, strange to say, that in the face of all these stirring truths, they have been loving the world.

When do Christians cease to take hold of God? When do they lose the spirit of prayer—the spirit of devotion—the spirit of holiness? It is when the world steals in and takes hold of them. This shuts out the light of spiritual and eternal realities, and all the vivid apprehensions of eternal death. Well might the apostle say, That the love of money is the root of all evil, while those who coveted

after it erred from the faith, and pierced themselves through with many sorrows. But thou, oh man of God! flee these things. It is this power of selfishness, this love of the world, that cramps the energies and chills the life blood of revivals; which introduces so many of the cant phrases among professors, such as "Aye, aye, wait awhile and see how many of these young converts will be left with all their zeal and the bright flame of their first love." Would to God it was burning in the old hearts as it is in the young; the revival flame would not so soon go out as it does. Oh! how many flaming, burning, zealous youths, who might have been the means of the salvation of thousands of sinners, are frozen to death by the withering blast of old professors. What a fearful responsibility is resting on such men. Their influence is more destructive than the pestilence that walketh in darkness. Proof in abundance might be adduced. How dangerous is their position. While they are slumbering, time is not, death is not, hell is not, heaven is not, God is not. His all-seeing eye is upon them; and oh, when He shall say to these Laodæcians "Give an account of your stewardship," what fearfulness and trembling shall take hold of them. Oh! how fearful the position of such professors—without oil—without light—without the wedding garment; and speechless at the bar of God. May God, in His infinite mercy, stir up and save the Church from a luke-warm, worldly-minded revival blighting influence.

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Shall this state of things continue? this fluctuation in revivals—this instability—this want of constant accession to the Church—this want of zeal, of strong and all commanding faith, without which all praying and preaching is as a sounding brass and a tinkling symbol? Oh! for a God-trusting, praying, zealous, faithful, holy and spiritual Church, acting fully up to her profession, doing all for the glory of God and the salvation of souls; then would the Church rise, revivals progress and multiply, and the triumphs of grace be sung through every land and by every tongue.



HOW MUST WE GET THE SENIOR MEMBERS OF THE CHURCH TO ENTER FULLY INTO THE WORK OF GOD?

THIS question is of the highest importance to the Church. If it is important that the father of a family set an example worthy of imitation to his children, so ought the fathers in Israel to be examples of sterling piety, eminent usefulness, unwearied diligence and untiring activity.

Whatsoever we sow that shall we also reap. If we sow to the flesh, we shall of the flesh reap corruption; if we sow to the Spirit, we shall of the Spirit reap life everlasting. When may we be said to sow to the Spirit? When we are more concerned for the honour and glory of God than our temporal prosperity.

Do you want an example of worldly-minded, gold-loving men? Go to some of the elders of the Church and you will find them to be as perfect models as earth can make them; instead of being dwarfish and sickly, they ought

to be giants in every pious and benevolent work. It is this that is cramping the churches, the Ananiases and Sapphiras keeping back part of the *price*, and God is smiting them with spiritual death.

How few are attending to the commands of the Saviour, "Seek first the kingdom of God, and all other things shall be added unto you." Many Christians reverse the command. They add "other things" first, and thus surrounded by a world of care, they go to the means of grace; and instead of being filled with the Spirit, and lighting up the very atmosphere with a stream of sacred glory, they throw around the Church an awful gloom, and their experience generally is not of the most cheerful character. Oh, that our elder brethren would lay these things to heart and feel their increasing responsibility! Let a half a dozen out of the multitude of senior members, in any single church, be men full of faith and of the Holy Ghost and the Church would soon rise to its native altitude. What an influence would such a band of holy men exert for good upon the rising generation. Men of Israel why stand ye here all the day idle? Up and be doing, for the day is far spent and the night is at hand. Awake then, least the Bridegroom comes and find you unprepared to meet Him.

WHY ARE SO MANY OF OUR CHILDREN UNCONVERTED ?

THIS is a question of vital importance, and it is necessary for professing Christians to enquire into the *cause* and its *remedy*.

One important cause we wish to place before our readers, is the non-attendance of children at the gatherings for social prayer. The impression, I fear, is becoming far too popular, that a mere attendance on the Sabbath ordinances, and a respectable and moral deportment, are sufficient; and thus we see our children growing up, not deeply pious, but rather casting everything that is Divine into the shade. What we desire to bring about, is a revival of practical, primitive piety in our children.

One important step towards this, is *example*. What is the example of many professing Christians at the present day? *Business! business! business!*

Religion is not exhibited to our children as the chief, the all-important thing. If we would desire a deep religious feeling to take hold of their

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minds, we must weave religion into every-day life, and make the cause of God one of business. This, and nothing but this, will rightly impress their minds with their duty towards God, the Church and the world. We must teach them that their time, talents, and all they possess, belong to God. That they are not their own, but bought with a price; and if they would secure a title for the "inheritance of saints," they must glorify God by a holy, active life. Parents must remember that they are not merely required to see that their children attend the ordinances of the Sabbath, but whenever opportunity presents itself, to bring them to the throne of grace.

"I am stating a fact," says a minister, "that comes under my own observation every weekly prayer-meeting, in a church where there are upwards of three hundred members; not *five* of the youth of either sex are in attendance. What a reflection! I will state another important fact that has come under my notice, in a large, respectable family, where the female part were regular in their attendance at these means from their youth up, owing, in a great measure, to the piety and excellent example of the eldest daughter. What is the result? The whole of them have become pious, and four of them are active Sabbath-school teachers. The male portion were never taken to the means of grace, and what is the result? Not one of them show the least symptoms of piety!" Oh, that parents would lay

these things to heart! If we would make our children useful members of the Church and valiant for the truth, we must train them to be men and women of prayer and self-denial. The enemy of souls is an unwearied adversary, ever on the alert, seeking whom he may devour. I charge you, therefore, in the name of the Lord, that you do not treat this appeal lightly, but with all seriousness, knowing that it contains great truths, which, if carried into practice, will be seen and felt through eternity. What will it avail if you gain the whole world for your child, and he loses his soul? If we have been remiss in the duties we owe to our children, let us besiege the throne of God's grace for pardon and forgiveness for the past, and let us in the future resolve, in God's strength, to train them up in the way they should go, that, when they become old, they may not depart from it.



COPY OF A LETTER
FROM THE REV. JOHN STAMP,
TO THE CHURCH AT TUNSTAL, ENGLAND.

ELYSIAN HOUSE, RAMSGATE,
June 20th, 1866.

DEAR BRETHREN,—Your kind letter inviting me to Tunstal, to preach your annual sermon in aid of your Sabbath-school, came to hand. After I had received it, I laid it before the Lord, and prayed for divine direction; and while doing so, I felt the overwhelming power of divine grace. I seemed at once transported amongst you, and preaching from "*Death on the Pale Horse*," and with the eye of faith, I could see God, the Holy Spirit, slaying sinners, heaps upon heaps. I have some important requests to make; *will you grant them? I hope you may. I believe you will.*

1st. Will you lay the whole matter before the Lord, in strong faith daily, that I may come in the fulness of the blessing of salvation?

2nd. Will you believe, in hope against hope, that many souls will be saved? I fully believe

it, and time shall prove that I am no enthusiast in the matter. I expect many a storm from the powers of darkness. But if the props of human hope give way, and hope sinks to the deepest dell of despair, I know that faith in God *can, will and shall* pierce the gloom, and touch and turn it into day. I admit—

“The thing surpasses all my thought,
But faithful is my Lord;
Through unbelief I stagger not,
For God has spoke the word.”

You may ask, Cannot man, as a free agent, resist the Holy Spirit's influence, and all the sympathy and faith of the Church militant? I answer, yes; but while he has the power thus to act, he has the power to *yield* and be *converted*. Only let us span our strong arms of faith around sinners and bind them to the cross, you will then, with me, “laugh at impossibilities.”

3rd. Will you send me an account of the moral condition of the town and its vicinity, that I may lay the matter before the Lord? “When Zion travails, she brings forth children.”

Will you make my kindest love to all the scholars, and tell them to pray for me? This I shall value much indeed.

Will you get those who are to take an active part in the services, I mean those who fully believe souls will be saved, to meet me at the church, at six o'clock in the morning of the day that I

have to preach? Then we will have a sacramental band meeting, at which meeting I will give a word of advice to the *spiritual* warriors, respecting *faith*, the *dark conflict*, the movements of the prince of darkness, and other things connected with revivals. It will not do to get money merely; we must, *we will* have souls. This is the victory, before our faith they fall. If you will read with attention and in faith the enclosed little work on revivals ("Voice to the Methodists,") you will gather some useful information respecting human agency. Not that I think I can teach the champions of Mow Hill much on the subject of soul-saving. I am a stripling in the holy warfare, but I can say with John Smith: "Soul-saving is my business; God has given me a heart for it. My soul pants to do my Master's will. I groan the unutterable groan. Souls, souls, souls, is my constant cry."

I preach with a love-smitten heart, and in faith. *I must, I will see fruit*; my soul is fired while I write. I have long had a desire to see Tunstal, and have oft asked my Master to let me come. Make my love to Father Hugh Bourne.

I am your servant,

In the work of soul-saving,

JOHN STAMP.

Doubtless the reader will enquire, Did the Rev. J. Stamp go to Tanstal, and what was the result?

The church was crowded to excess; the collection amounted to \$500, and fifty souls cried for mercy, and many of them fled to the shelter of the cross, and found salvation there.

A SKETCH OF THE SERMON DELIVERED BY THE
REV. JOHN STAMP.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him.—Rev. vi: 7, 8.

THE highly figurative and mysterious book of Revelation was written by John, the beloved disciple. Speaking after the manner of men, John was one of the bosom friends of his Divine Master. He was with Him when He stilled the tempest, cleansed the lepers, opened the eyes of the blind, made the lame leap for joy, fed the multitude and silenced the gainsayers. He followed Him through life, stood by the cross in death, and the mother of Jesus was committed to his care.

He was one of the first at the sepulchre on the morning of Christ's resurrection. He received the Holy Ghost, in His miraculous influence, with the rest of the disciples, on the day of Pentecost.

After the death of the mother of Jesus, he entered more fully into the work of an evangelist. He was banished by Domitian, one of the Roman emperors, to the isle of Patmos. Jesus visited him on His own day, wrapt in holy visions, and carried him away in the spirit, and revealed to him what should take place in future time and future eternity. Time will not allow us to enter fully into any explanation of these things. The vision, more closely connected with our text, is the following :—John beheld, while in the spirit, the Ancient of Days seated on that Throne of glory, compassed about with the bright host of heaven. He held a book in His hand, written within and without, and sealed with seven seals. He heard an angel crying with a loud voice, “Who is worthy to take the book and to loose the seals thereof?” and no man in heaven, nor in the earth, was able to open the book; and John wept. Then there came unto him one of the elders, and said, “Weep not; behold the lion of the tribe of Judah has prevailed.” Then Jesus took the book, and as He opened the first seal, a white horse was seen with a mighty conqueror upon it, which is emblematical of the triumphs of the Gospel. As He opened the second seal, a red horse appeared, with a rider brandishing his sword, which is symbolical of a reign of persecution. As He opened the third seal, a black horse came forth, with a rider holding a pair of balances in his hand, supposed to denote famine and pestilence, and other dreadful

calamities. But our text says, "When he had opened the fourth seal, I looked, and behold a pale horse."

In speaking from these words, let us notice—first, **THE HORSE**; secondly, **THE RIDER**; thirdly, *His Attendants*; fourthly, *The Invitation*, "Come and see."

I. *The Horse* which Death rides upon, with propriety, be said to be the ten thousand diseases which wait around, "to hurry mortals home." This *Horse*, figuratively speaking, is—

1st. *Remarkable for its swiftness.* See how it passes over the earth, trampling down men, women and children, at the rate of one every moment, day and night.

2nd. *This Horse is remarkable for its boldness.* As a proof of this, it often goes to the palace, mansion, drawing-room, &c.

3rd. *It is remarkable for its power.* The victorious army, the skilful physician, weeping friends, and a praying church cannot stop its course.

II. *The rider, Death.* He is—

1st. *A skilful rider.*

2nd. *A cruel rider.*

3rd. *A relentless rider.*

III. *The attendants, Hell (Hades) or the place of departed spirits, followed with him.*

1st. *Hell, to receive the sinner.*

2nd. *Paradise, to receive the saints of God.*

IV. *The invitation, Come and see.*

1st. *Come and see him trample a sinner down.*

Witness Payne, Voltaire, Hume, Spira, Altamont, and a great many drunkards, swearers, liars and Socialists.

2nd. *Come and see him set his feet on the wretched backslider.* His state is worse than that of the Atheist.

3rd. *Come and see the dying saint triumph over both the horse and its rider.* Hear the triumphant shouts of David, Paul, the Martyrs, Luther, Latimer, Wesley, Fletcher, Smith, Stoner, Payson, and millions more.

Come and see the hell that awaits the sinner after death. Come and see the heaven prepared for the faithful.

APPLICATION.

1st. Death on the pale horse, set out after us the day we were born.

2nd. He gains on us hourly.

3rd. He will soon overtake us.

4th. When he tramples us down, heaven or hell will be our portion.



THE OLD DOCTRINE REVIVED.

SANCTIFICATION.

"This is the will of God, even your sanctification."—1 Thes. iv. 3.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you."—EZEKIEL xxxvi. 25.

"And the very God of peace sanctify you wholly."—Thes. v. 23.

MUCH has been said and written on the doctrine of Christian perfection, or entire sanctification.

Do you enquire what I mean by entire sanctification or Christian perfection?

I shall endeavour to answer this question afterwards. At present I shall try to show what sanctification is not.

By Christian perfection, or entire sanctification we are not to suppose that the Christian will be as perfect as God in the absolute sense of the word. Nor as perfect as the angels or glorified spirits.

Nor even as perfect as Adam before he fell.

The Bible and our experience tell us that we

are fallen creatures in a deeply polluted world, yet that we may be perfect or entirely sanctified to God.

Thousands of professors, especially those who have been trained in the Old school of Calvin, seem quite alarmed at the very term Christian perfection, and yet the Bible is full of the doctrine.

Christian perfection or entire sanctification is not an independency of the atonement.

The atonement is the very life of Christian perfection. The blood of Jesus alone can cleanse the soul from all sin. The Christian lives by faith on the atonement, and the Yea and Amen promises of Jesus.

It is the Christian who lives in the clearest enjoyment of perfect holiness, that utters most earnestly, from a feeling sense of his inmost soul,

“Every moment, Lord, I need
The merits of thy death.”

It is true that some enthusiastic professors in different sections of the Church, as well as in different periods of its history, have fancied themselves to be in a state of mystic perfection, from which valley of foolish dreams they have excluded the atonement, Christian duties and common sense. But this only proves that the best things may be abused, and that the real coin of the realm above may be counterfeited by the devil.

“The atonement of thy blood apply,
Till faith to sight improve,”

Is the language of the sanctified soul.

Christian perfection, or entire sanctification, is not a summit from which it is impossible for Christians to climb higher.

The saints who are 'freed from the body of flesh, and lodged in the Eden of love,' shall deeper sink and higher rise and to perfection grow. And, to say, that the saint of God on earth, who is fully sanctified or made perfect cannot grow in grace, is to contradict the word of God and the experience of thousands.

When our gardens are freed from weeds, we expect the trees and flowers to grow faster; so the soul which is freed from all inbred sin sinks deeper, rises higher, and bears ten-fold more fruit than when in a justified state. Mr. Caughey says, "I have known men, after obtaining the blessing of holiness, who have entered more fully into the work of God, and led hundreds to the Saviour; before sanctification they were zealous Christians, but after they obtained the blessing their constant cry was—

"Enlarge, enflame and fill my heart,
With boundless charity divine,
So shall I all my strength exert,
And love them with a zeal like thine."

Yes, brethren, sanctification fits men to work in a revival. They will stand where the storm rages most severely.

Entire sanctification is not freedom from temptation.

Thousands foolishly dream that entire sanctification, when enjoyed in all its fulness, fills the Christian with holy raptures, unspeakable joys and keeps him in the sunshine of heaven without a cloud or a single temptation. But this is not correct. The more holy and useful a man is the more Satan will dread, hate and tempt him. Yes, the more the Christian works for God, the more souls he leads to the cross, the more hellish subtle, and fiery will be his temptation.

Was not Jesus, in whom dwelt all the fulness of the Godhead, tempted of the devil. He was tempted forty days—tempted to distrust His Heavenly Father, yea, tempted to worship Satan. Paul was buffeted by a satanic messenger, and all Christians, more or less, have to contend with this ungodly foe.

Thousands, for a want of a little instruction in the holy warfare, have when tempted to give up the blessing. They think if they were entirely sanctified to God they should not be tempted. Then they halt, doubt, give up their shield, and in a moment lose the blessing of holiness.

Some sanctified Christians have had temptations the most infidel and blasphemous. At such a time Satan will come to them and tempt them; that it is corruption of the heart that makes such evil thoughts arise, but the Christian sings in faith,

“The blood of Jesus cleanses me,
Because I do believe.”

Then, brandishing his shield in holy triumph,

“ Devils fear, and fly.”

Perfect love is the Christian's blood-bought privilege ; but not freedom from temptation until heaven is reached.

Perfect love does not save us beyond the possibility of falling.

It is true, they who are sanctified are in a safer state than they who are only justified ; but still a man may fall from sanctification into sin, and if he does not repent, into hell.

Lucifer and the rebel angels fell from thrones far more exalted than those occupied by the saints on earth. Adam fell from his pristine purity. Judas from his apostate throne. Only the glorified saints are beyond the possibility of falling.

Some fall from sanctification who do not lose their justification. Mind if they sin, they cease to be justified, but if they give up labouring for entire sanctification, they speedily lose the blessing although they may retain the favour of God.

“ And while by mighty faith we stand,
Our every foe shall fall,
Only stand in Jesus' might,
With all his strength endued ;
And take to arm you for the fight,
The armour of your God.”

Then you will be safe—see 1 Peter i. 5-11.

Christian Perfection or Entire Sanctification is not a freedom from the infirmities of human nature.

We may be ignorant on many subjects, and yet enjoy the blessing of holiness. Nay, the saints in glory have much to learn, and will ever be learning. Mr. Wesley says,—

“Angels are not liable to mistakes.”

But this cannot be said of any saint on earth. We are all liable to errors in judgment, and this may oft lead to errors in practice. Yet all this may exist with entire sanctification. Hundreds of Christians confound error with sin, and temptations to evil thoughts with evil itself; and because sanctification does not free them from these things, they ask, Wherein does it differ from justification? Wesley says,—

“Sin in me my inbred foe,
Awhile exists in chains;
But Jesus all his power shall show,
And slay its last remains.”

The Rev. Hugh Bourne makes the following remarks, which are the same in substance as already noticed, yet sufficiently distinct to warrant their insertion in this place:—

1. “*Perfect love does not make us absolutely perfect.* For there is none absolutely perfect but one, that is God.

2. “*Perfect love does not make us perfect as angels.* As Mr. Wesley observes: ‘Angels are not liable to mistake; their knowledge is perfect in its kind.’ But man is liable to mistake; therefore he cannot in this life be perfect as angels.

3. "*Perfect love does not exclude the constant need of the atonement.* The atonement is the soul of perfection; for without it perfection would cease. The believer cries out from a feeling sense,

"Every moment, Lord, I need
The merit of thy death."

4. "*Perfect love does not exclude the possibility of growing in grace.* But, on the contrary, the perfect grow faster than others; for besides as being nearer the fountain, they are in a better soil and atmosphere.

5. "*Perfect love does not exclude the possibility of falling away.* While we remain in this life, we are probationers; and even perfect Paul must take care, and keep under his body, lest by any means he should become a castaway.

6. "*Perfect love does not make us complete in knowledge.* There are ten thousand things which we shall never know in this life; for now we see through a glass darkly—now we are children—now we know in part. When in heaven we shall know even as we are known. But until then we can only see on one side of the curtain.

7. "*Perfect love does not deliver us from the infirmities of human nature.* From a liability to mistake in our judgment, and act accordingly, we shall never be delivered until this mortal puts on immortality.

8. "*Perfect love does not deliver us from the possibility of being tempted.* If Jesus, the master, was

tempted to kneel down and worship the devil ; what may the servant of God expect from the same un-God-like foe ?”

Another powerful writer, when speaking on this subject, says :—

“Entire Sanctification is not extatic joy, and mere rapturous flights of holy heavenly feeling. I admit the sanctified soul may have these feelings at times ; but it is quite possible for a real father in Israel (one who has had the blessing for years,) to feel dark as death—crushed with holy sorrow for souls—be daily tormented by the devil—seem to have no power in prayer ; and as to joy, a simple young convert may have ten times the amount. But still he cries, ‘*In hope against all human hope—self-desperate I believe.*’ ”

“If you view the blessing as an exemption from infirmity—errors of judgment, or even mental depression—you certainly set it too high. ‘Jesus wept.’ If you imagine the enjoyment of this blessing to be compatible with a sense of anger, pride, envy, worldly-mindedness or any kind of existing corruption—you evidently set it too low, and the truth lies betwixt the two extremes.”

“*Blessed are the pure in heart, for they shall see God.*”—Matthew v. 8.

“*Be ye therefore perfect, even as your Father which is in heaven is perfect.*”—Matthew v. 48.

“*Sanctify them through Thy truth ; Thy word is truth.*”—John xvii. 17.

In the last chapter I pointed out what Entire Sanctification is *not*.

In this I shall, by the help of God, endeavour to show what it REALLY IS.

Sanctification means, to set apart for holy purposes. The entire sanctification of body, soul and spirit, means that each member be set apart for God's glory. Hundreds of good men say justification and sanctification are one and the same blessing; and that no man is justified who has the least risings of pride, self-covetousness, peevishness, or bad temper, self-will, self-esteem, or any other evil. If the above be true, then we unchristian nine-tenths of the professors in the land. Bramwell says, "depend upon it, this is the devil's great gain to confound the one with the other." John Wesley, in all his works, makes a distinction; so does Charles in his hymns.

Justification (so to speak) empties the heart of sin, but entire sanctification purifies the vessel and employs it for God; even before we are justified we must set ourselves apart to seek God. Some, doubtless, have obtained both justification and entire sanctification at one and the same time; but such cases are very rare.

1. *Sanctification destroys inbred sin, or the remains of the carnal mind which justification does not.*

The following is from the pen of a Methodist of the old school, an intimate friend of the late Rev. J. Smith, Wesleyan minister:—

PROOFS THAT JUSTIFIED BELIEVERS ARE NOT DELIVERED FROM THE REMAINS OF THE CARNAL MIND.

From experience. "The joys of newly converted persons are generally very great. They rejoice in the light of God's countenance all the day long. In this virgin state of salvation, their ways are ways of pleasantness, and all their paths are peace. They weep tears of delight, and breathe sighs that waft to heaven. Wonder not at this, for *Blessed is he whose transgression is forgiven, whose sin is covered; Blessed are the poor in spirit, for theirs is the kingdom of heaven.* In this state they sometimes fondly hope that all sin is gone, and the days of tribulation are past; but they soon find their mistake. Soon the floods of persecution and temptation begin to rise, and they find that, instead of having put off the harness, they have only just put it on. Then they enter the gloomy valley of mourning and tears, to combat the world, the flesh and the devil. Did they once think sin was all gone? Alas! now they find it was only dormant, but not dead. Inbred sin springs up and rages in their thoughts, inclinations, dispositions and tempers, and they feel the rising of peevishness, anger and pride; so that they have to betake to themselves the weapons of prayer and watchfulness, even to stand their ground. Then the tempter comes in like a flood, and insinuates,

Why you are not a child of God, you have deceived yourself, it is all a delusion! If you were a child of God, you would never be in this way. But you must not believe him: "He was a liar from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Cast not away your confidence, even if you are not delivered from inbred sin; for you are the child of God, though you are not cleansed from the last remains of the carnal mind; but go by simple faith to Jesus, and you shall be. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." And while you keep believing—

Not a cloud shall arise to darken the skies,
Or hide for one moment the Lord from your eyes.

Now all this, which has been the experience of some hundreds of persons, who are ready at any time to declare it, proves that the remains of the carnal mind are not destroyed by the work of justification. But all this would not satisfy my mind, if it could not in the next place be proved.

From Scripture. There are many passages that prove this; but I shall only refer to two of them, at the same time I wish to observe, that one scripture proof is valid authority, and a thousand can be no more.

The Apostle Paul, in his first Epistle to the Corinthians, in the third chapter, and from the

first to the fourth verse, has written the following plain passage: "And I, brethren, could not speak unto you as to spiritual, but as unto carnal, even as unto babes in Christ." "I have fed you with milk, and not with meat; for hitherto you were not able to bear it, neither yet now are ye able." "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" Now from this it is clear. 1. That the Corinthians were born again, or justified, or babes in Christ. 2. That the remains of the carnal mind were still in them, being yet carnal. From this it is evident, that the remains of the carnal mind are not destroyed by the work of justification.

In the Epistle to the Galatians he states: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would." By this it appears: 1. That the spirit is in justified believers. 2. That the flesh is also in them at the same time, and these are contrary the one to the other, so that they cannot do the things that they would. Is not this another proof that the remains of the carnal mind are not destroyed by the work of justification; but though this is not done by justification, the ever blessed God has engaged to do it by entire sanctification, even to cleanse us from all unrighteousness.

Entire sanctification is a deliverance from evil thoughts, not from temptation to evil thoughts. There is no state of grace however high, which will save a man from this. We have not power to prevent Satan from whispering evil thoughts into the ear of the soul, but the sanctified Christian grasps his shield the very moment such thoughts are suggested, and quenches the fiery darts. The justified believer oft listens to the whisperings of the evil one, until he detects his heart wandering from Christ. There is a portion of material for the tempter to work upon in a justified believer. But the Sanctified soul can say in deep humility, "the wicked one cometh and findeth nothing in me."

Some sanctified Christians are much perplexed to discern between evil thoughts, and only temptations to evil thoughts. Satan tries to darken the mind, and then get them to reason, and if he does that, he gains his point. But at a time like that, instead of reasoning one moment with the enemy, let the Christian sing in faith,

"The blood of Jesus keeps me clean,
Because I do believe."

and the Holy Ghost will soon witness that he has a heart in every thought renewed, and full of love divine.

If the enemy cannot shake our faith in this way, he will try through the medium of some friend in the Church; he will tempt him to look at us through his magnifying glass. Wesley says,

"Those who love God with all their heart, must expect most opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world. They always oppose the work of sanctification most." So if they see the least error (not sin) in us, it will be magnified into a mountain. And they perhaps will say, "If that be sanctification, I see no difference between it and justification; and Satan, at such a time, will half crush you; but stand fast, and *"tread him down with holy scorn."*

It is a deliverance from evil tempers and dispositions. It is true that some justified believers are of such a quiet turn of mind, that nothing seems to move their temper; and, on the other hand, some who enjoy the blessing of holiness have a natural warmth of temper, and may speak firmly, faithfully, and at times rather sharply. But God can take away the very appearance of bad temper, and if the Christian would shine in the world let him watch much on this point. The Rev. John Fletcher was made like unto a lamb in disposition. So have thousands of God's saints, who naturally had most sharp tempers. Come Holy Spirit, and assist me to erect a lighthouse on this dangerous rock, that Satan may not wreck so many holy vessels of honour.

If you really have spoken unguardedly, through strong temptation, and Satan whispers, "Give up professing sanctification," sing—

"And shall I therefore let him go,
 And basely to the tempter yield?
 No, in the strength of Jesus, no,
 I never will give up my shield."

Or,

Myself I cannot save, myself I cannot keep,
 But strength in thee I surely have, whose eyelids never sleep.

"When I am weak, then am I strong." "I can do all things through Christ which strengthens me." Oh, to be fully sanctified to God, body, soul and spirit; to be entirely cleansed from the love of money, self-will, lust of the flesh, pride, sectarian bigotry, love of fashion, dress, display of talent, worldly company, &c., &c.

"The bliss of those that fully dwell,
 Fully in thee believe;
 'Tis more than angel tongues can tell,
 Or angels' hearts conceive."

It is constantly believing. Not believing through thick and thin like the Antinomian. But the sanctified Christian has the faith which works by love, and purifies the heart. Some justified believers when they enter the closet, spend half an hour in groaning, sighing, and pleading with God, to humble them, to increase their faith, fill them with the spirit, sanctify them, etc. They spend all or most of their time in prayer, and never believe at all. They tell us they can believe when they are happy; but the fact is, entire holiness is constantly believing. It becomes natural for them to believe and obey, as it is for them to eat, drink, work,

sleep or pray. They have a holy hatred to that low water mark faith, which says,

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not?"

"No, they know by faith, they know
That Jesus for them died;
And all the fruits of grace they show,
And know they're sanctified."

When Satan tempts and points to their unworthiness, and tells them it is presumption to believe so much, they soon put the foe to flight by singing,

"Behold for me the victim bleeds,
His wounds are open wide;
For me the blood of sprinkling pleads,
And speaks me sanctified."

Your faith must never be suffered to *lurk* in the PAST TENSE, nor run off in the *future* tense, but chain it down with the golden chain of holy love to the present tense. *Keep it to this point*,—"I believe that the Spirit and the blood of Jesus does JUST NOW cleanse my soul."

It is a state of *spiritual* manhood.

John speaks of babes, young men and fathers in Christ. It is appalling to tell that most of the converts to religion remain babes all their lives. See what a little thing will make them take offence, turn aside or fall. If our children after the flesh remained so dwarfish, sickly and helpless, as most

of our spiritual children do, as parents we should be not a little alarmed. We call our sons and daughters men and women when they are twenty years of age; but thousands of twenty years' professors are still only babes in Christ—still have to be rocked in the cradle of comfort, and be fed with milk, instead of being fathers and mothers in the Lord. There has been much contention in the Church, whether entire Sanctification be a separate and distinct blessing from Justification; or, whether it be only going on and growing stronger in the Lord, like a child which when born is a man in miniature; and by eating, drinking, sleeping and taking plenty of exercise, it grows up to manhood. Wesley and the holy Fletcher speak of it as a distinct blessing; so do other distinguished Methodists. They talk plainly of enjoying pardon and going on in God's holy ways, and yet tell us the time when they wrestled for the second blessing, or entire Sanctification; and the place where they obtained it, quite as clearly as they speak of pardon. Whether they were mistaken or not, one thing we think is clear, that those who hold the views of Wesley, and thus obtain and keep the blessing, are more useful than before—whether it be a second blessing or not. But we will not quibble with any man, if he admits that Sanctification implies

“To have a heart in every thought renewed,
And full of love divine,”

and declares he enjoys it. We will not find fault

with him, whether he obtained it when converted, or gradually or instantaneously since. God dwells in, and takes up all the room in his believing heart, and he is living and working with all his heart for God; it is enough.

A writer in an Old Methodist newspaper, America, boldly declares, "I have given God my undivided heart, believing that he does accept it, and believing that 'the blood of Christ cleanseth me from all sin.' Like a stone which the builder takes and puts on the foundation, so do I lie on Christ's blood and God's promises; giving God my soul and body a living sacrifice, and covenanting with him never to doubt more: my language is, sink or swim—lost or saved—I will believe; I will sooner *die* than doubt. This decision of mind, attended with a refusal to regard frames and feelings as any criterion of my state; but believing he does save me, whether filled or emptied—raised or cast down; leaving the quantity of comfort to God's wisdom, knowing that I am not saved by *feeling*, but by *faith*. It is *holiness* I want, and have—not *ecstasy*. A solid peace is my birthright; with that I am content. If God give me more, I am thankful; if not, I am content, knowing that the trial of my faith is more precious than uncertain ecstasies. I never look at my imperfections and shortcomings, without believing that his blood does, *that moment*, wash them all away. One act of faith does more good than twenty years' prayers and duties without it. My prayer is now different

to what it was when I was in a justified state. I don't ask, expecting an answer at some other time, but I believe *I receive it now, while I am praying*, and the Holy Ghost says, you have it."

In the life of the holy Carvossa (page 193), we find the following bold declaration in reference to enjoying the blessing of holiness. It is from the pen of Counsellor Drew, St. Ann's, Jamaica. It appears that Carvossa had written to him on the subject of Holiness. And in this letter we gather that he (Carvossa) had pointed out the way that he himself obtained, and kept the blessing of Entire Sanctification. In answer, Mr. Drew says:

"Your own experience of the work of full salvation in your own soul has assisted me to gain a correct view of that invaluable blessing. I, for a little time entertained an erroneous notion, that when it is once attained the soul has acquired the utmost fullness of holiness and perfection that it can attain in this world. This I see was a snare, and Satan turned it against me—for after the Lord's spirit witnessed this blessing to me, and enabled me to witness the good confession before many. I was assailed with such a storm of temptations of various kinds as I never had before experienced, and Satan suggested my then weakness as an argument that I had deceived myself; but I was graciously supported—and found it impossible to disbelieve. This I now continually experience, so that I can no more doubt my spiritual life than my natural; and occasionally the intrinsic know-

ledge and assurance of this is very strong. However, from this I found I was but a babe in Sanctification. I learned that I was infirm—yet, as I loved the Lord with all my heart, and served him with all my powers, that infirmity no longer alarmed me, there being no particle of sin mixed up with it. I am thankful in being enabled to say, that my faith being increased, the work of faith has proceeded, and the fruits of faith become more apparent. I feel more unreservedly devoted to the Lord—more love to God and to every child of man—more deadness to the world, and more power over whatever is evil, or from the evil one. I feel that I am growing in stature, and I have an abiding and an assured faith that the Lord will preserve me until I attain the fullness of the stature of a man in Christ."

Thank God for such a glorious testimony.

Rev. J. Fletcher says: "If every ignorant, involuntary mistake is sin, then in *this sense* I am not free from sin, for I am not free from these things. But if I may venture to believe my Lord Jesus—if love be the fulfilling of the law, then I know that these things are consistent with love—with a single eye—with a pure heart; I therefore dare to reckon thus in the presence of you all, and I mean to declare myself henceforth before men and angels—dead indeed to sin, but alive to God through Jesus Christ."

I shall endeavour to prove that Entire Sanctification is a promised purchased blessing—consequently attainable now.

1st. *God commands Christians to be holy, or Entirely Sanctified.* God would never urge Christians to a higher state of holiness, if he were not willing to sanctify them. Jesus lived, died, rose again, ascended to heaven, and intercedes that we may be sanctified. The Holy Spirit moves, urges, leads to the blood, and will apply it in all its cleansing efficacy if we only believe. That we may enjoy this blessing, "Father, Son, and Holy Ghost unitedly agree" in purchasing, offering, and helping us to keep it. Hallelujah.

I give the following from a Methodist of great repute in soul saving, and for pressing home the blessing of holiness. He has thousands of spiritual children. He says:—

"*Scripture precepts prove that you may be perfected in love.*" Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like unto it, namely this, thou shalt love thy neighbour as thyself. There is none other commandment greater than these. Be ye therefore perfect, even as your Father which is in heaven is perfect." From these commandments it is clear that God claims the hearts of his creatures. He has a right to make this demand, and we ought not to resist; for he has made us, preserved us, redeemed us, and

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forgiven us our sins; so that it is but reasonable that those whom he has loved should love him in return. And if he loved us with perfect love, the love returned ought to be perfect also. It must be possible to love God with all our hearts, or else he would never demand them. Oh, how amazing it is, that worms should be allowed to love their maker—that dust and ashes should be allowed to love their God: and yet so it is, for the ever-blessed God says to his creature, man, *My son, give me thine heart. Sing in faith,—*

“Take my poor heart and let it be
For ever closed to all but thee;
Seal thou my breast and let me wear
That pledge of love for ever there.”

2. *Scripture promises prove, that you may be perfected in love.* “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.” Most undoubtedly, perfect love or Entire Sanctification is offered in these promises. And it is equally certain, that the promise Maker is able to perform His promises, for He fills heaven with love.

The flame of every seraph was kindled by Him, so that surely, He can set a human heart on fire. His faithfulness is as great as His power, His promise never fails: crowns, kingdoms, worlds, systems, suns, moons, and stars may fail; but the promise of God will stand when the heavens turn red, and the earth takes fire: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

"He wills that I should holy be,
What can withstand His will;
The council of His grace in me,
He surely will fulfil."

Dr. Adam Clarke in his comment on Matthew v. 48, observes, "Can we be fully saved from sin in this life," is an important question, to which this text gives a satisfactory answer. "Ye shall be perfect, as your Father who is in heaven is perfect." As in His infinite nature there is no sin, nothing but goodness and love; so in your finite nature, there shall dwell no sin, "for the law of the Spirit of life in Christ Jesus shall make you free from the law of sin and death." Romans viii. 2. God shall live in, fill, and rule your hearts, and in what He fills, *neither Satan nor sin can have any part.*

3. *Scripture prayers prove that you may be perfected in love.* "For this cause I bow my knees

unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Now, the Apostle was inspired by the Spirit of God; and as such, can any one suppose that he would pray for that which could not be answered, or that might not be answered? No, by no means. It seems as though the blessed God was infinitely desirous to perfect the souls of his people, and that he saw his people resting short of their privilege; and therefore the Holy Ghost speaks out of the heart of the Apostle, for this most desirable end. The Lord does not inspire these prayers to torment his people, but that they may be answered, and their souls may be filled with love.

"The thing surpasses all my thought,
But faithful is my Lord,
Through unbelief I stagger not,
For God hath spoke the word."

"Let the Christian believer see the glorious prize of his high calling, and seek earnestly after the enjoyment of all the religion it is his privilege to experience while in the body. Jesus Christ is able to save to the very uttermost all them that come unto God by him, seeing that he ever liveth to make intercession for them."

"Let others hold their chains,
For sin and Satan plead,
And say, from sin's remains
They never can be freed;
Rejoice in hope, rejoice with me,
We shall from all our sins be free."

4. *Scripture prophecies prove that you may be perfected in love.* "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." These prophecies are always understood to refer to gospel times—to the

present time; and undoubtedly it is Perfect Holiness, or Entire Sanctification, of which they speak. They intimate, that God will cleanse his people from all sin, and fill their hearts with perfect love. None of the Scripture prophecies have ever failed, nor they never will; for God is watching in the heavens, and he takes care that every prophecy is fulfilled at the time, and in the place before appointed. These predictions concerning perfect love were first fulfilled on the day of Pentecost: they have been fulfilled in thousands of instances since that time: they are now being fulfilled, and will continue to be fulfilled, as long as Messiah keeps his throne.

"Haste again, ye days of grace."

What thousands in the early days of Methodism obtained the blessing; and thank God the old holy doctrine is reviving again, especially amongst the Methodists in America.

"Oh, come and dwell in me Spirit of power within,
And bring the glories liberty from all my inbred sin."

"Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name."

5. *Scripture precedents prove that you may be perfected in love.* The opposers of Entire Sanctification frequently challenge us, in their puny way, to find them some entirely sanctified persons.

Now this is no task, for those were entirely sanctified of whom St. John said, "As he is, so are we in this world." And also those to whom St. Paul wrote, when he said, "Let us therefore, as many as be perfect, be thus minded." And doubtless those who were in the upper room at Jerusalem, when the mighty rushing wind blew, got filled with perfect love; and there are thousands of living witnesses at the present day who can testify it, when they are not before swine; but they do not see it needful to cast their pearls before them. Now, as God is no respecter of persons, and his salvation is free for all, you may love him with all your heart. You may be as holy as Bramwell, or Wesley, or Fletcher, or Peter, or Paul, or John; because you have the same God, the same promises, the same throne of grace, and the same glorious dispensation of the Spirit; for, Behold, now is the accepted time; behold, now is the day of salvation.

6. *Scripture invitations prove that you may be perfected in love.*, "Jesus stood up and cried, saying, if any man thirst let him come unto me, and drink. He that believeth on me as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. Hear this, poor thirsty soul, the Saviour prepares thy way. Then come. Fly back corruption, let him come. Fly back false

sentiment, let him come. Fly back old Lucifer, let him come. He may come, he shall come, Christ leads the way, he clears the way, he has a right—a God-given right—a blood-bought right; he may come and welcome." Come poor, thirsty half-believer, come. Come at once to the fountain and drink.

"When may we expect to attain this happiness? is a question of great importance, and requires a pointed answer. But there is no difficulty: from every view of the subject, it appears that the blessing of a clean heart may be obtained in this life. * * * To every believer the new heart and right spirit are offered in the present moment—and may just now be received—for as cleansing and renewing the heart is the work of God—His almighty power can perform it in a moment * * * This moment, therefore, we may be emptied of sin, filled with holiness and become truly happy."

"Obedient faith that waits on Thee,
Thou never wilt reprove;
But Thou wilt form Thy Son in me,
And perfect me in love."

7. *Scripture exhortations prove that you may be perfect in love.* God has promised those who are perfect in love, that He will dwell in them; and walk in them; and be their God; and that they shall be his people; that he will be a Father unto them; and that they shall be his sons and daugh-

ters. St. Paul saw that these were great privileges ; and therefore he exhorts us in the following nervous language : " Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." God's temples ought to be clean, his children ought to be clean ; for filth in the flesh is an abomination to the Lord ; it is an abominable thing which his soul hateth ; therefore, let us cleanse ourselves. The children of a king ought not to be filthy ; therefore let us cleanse ourselves, that we may be fit to stand in his presence. It is easy to be seen, that it is our privilege to be clean ; therefore let us cleanse ourselves. We shall feel pleasanter when we are clean.

" When Jesus makes my heart his home,
My sins shall all depart,
And, Lo, he saith, I quickly come,
To fill and rule thy heart."

8. *Scripture expostulations prove that you may be perfect in love, or cleansed from all sin.* The Lord has spoken through the mouth of his prophet Jeremiah, and said : " O Jerusalem ! wilt thou not be made clean ? when shall it once be ? " This expostulation seems to say : I know thou wert born in sin, thy heart is a cage of unclean birds, thou art most vile and filthy, thou art a stench on the earth, and a smell in my nostrils ; but I have opened a fountain for thee, which is deep, wide

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and clear, and full of healing virtue; and I have called thee to wash and be clean, I have appointed ministers to show thee the way, and help thee in; if thou wouldst wash, I should then delight in thee, I would take thee to my breast, and thou shouldst be with me for ever; but thou wilt not wash, I have long stretched out my hands to receive thee, and yet thou wilt not come. Why tarriest thou? I wept, I groaned, I bled to wash thee. Thousands have come and proved me, and always found me true. But I wait for thee, I cannot give thee up. Thou hast already cost me much, and still my bowels yearn. Come, O come, wilt thou not be made clean? when shall it once be?

“When shall I see the welcome hour
That plants my God in me,
Spirit of health, and life and power,
And perfect liberty.”

See Dr. Clarke's Commentary on 1 John iii. 3: “And every man that hath this hope in him purifieth himself, even as he is pure,” “till he is as completely saved from his sins, as Christ was free from sin. Many tell us that this can never be done, for no man can be saved from sin in this life. Will these persons permit us to ask, How much sin may we be saved from in this life? Something must be ascertained on this subject. 1. That the soul may have some determinate object in view. 2. That it may not lose its time, or employ its faith and energy, in praying for what

is impossible to be attained. Now, as he was manifest to take away our sins, (ver. 5,) to destroy the works of the devil, (ver. 8,) and as His blood cleanseth from all sin, if He destroys the work of the devil, and sin is the work of the devil, and if he who is born of God does not commit sin, (ver. 9,) then he must be cleansed from all sin; and while he continues in that state, he lives without sinning against God; for the seed of God remaineth in him, and he cannot sin because he is born or begotten of God, (ver. 9.) How strangely warped, blinded by prejudice and system must men be, who, in the face of such evidence as this, will still dare to maintain that no man can be saved from sin in this life. It is a miserable excuse to say they do not sin so much as they used to do; and they do not sin *habitually*, only occasionally. Alas for this system! Could not the grace that saved them *partially*, save them *perfectly*? Could not that power of God that saved them from *habitual* sin, save them from *occasional*, or *accidental* sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good that they were *partially saved*, would it not have been *merely* for God's glory and their good if they had been *perfectly saved*? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save His people *from* their sins."

9. *The birth, life, death, resurrection, and inter-*

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cession of Christ, prove that you may be perfect in love. He was born to save from all sin. "This was the grand theme of the choral angels to the shepherds. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." And for the same purpose he lived—he sanctified himself—he set himself apart, to be a man of righteousness, labour and love: "For their sakes I sanctify myself, that they also might be sanctified through the truth." For this cause he died the shameful, painful, lingering, accursed death of the cross: perfecting souls in love, and receiving them to glory, were the objects he had in view, when he endured the cross and despised the shame. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." As he had this object in view during his birth, life and death, so, by his resurrection from the grave of corruption, he set us an example of rising from a death of sin, to the life of God: and also proved it to be our privilege. "For if we have been planted together in the likeness of his death, we shall be also considered in the likeness of his resurrection. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus

Christ our Lord." Reckon! That is, set your sins down on one side of the balance sheet, and the merits of Jesus down on the other, and then cast up both sides, and you will find your debt is paid and the law is satisfied; and while you calculate, you will find yourself a living man—*DEAD* indeed unto sin, and alive unto God. That is, you have nothing to do with sin, and sin has nothing to do with you; but that you are alive unto God. As Jêsus rose from the dead for this purpose, he also ascended into heaven, and maketh intercession, at God's right hand, for the same purpose. And if we go to God by him, he is able to save us to the very uttermost. What his uttermost is, I cannot tell. The finite mind cannot reach either the depth, length, breadth, or height of God's uttermost. But I dare venture to say, that when he saves a man, to all intents and purposes, it implies that he saves him from all sin, and fills his heart with love. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. It is true we are dreadfully degraded by sin, even to the uttermost dust of corruption; but Jesus will show his poor worms how to creep to his cross, where his uttermost mercy flows, and saves from the uttermost, to the uttermost, all those that go to God by him.

* I want the witness, Lord,
That all I do is right;
According to Thy will and word,
Well pleasing in Thy sight."

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10. *The offices of Jesus prove that you may be perfect in love.* As a prophet, he declared the truth to the people, and spake as never man spake. He saw into the invisible world : he also saw into the hearts of men ; so that he had resources which no other man ever had. His words were spirit and life, and they cleansed from sin. Once he said : "Now ye are clean, through the word which I have spoken unto you." His exceeding great and precious promises, and also his whole word was given, that we might be cleansed from pollution, and made partakers of the divine nature. And the nature of God is love. As a priest, Jesus cleanseth his people with his own blood. And O, how amazing is the virtue of his love. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God !" That blood sprinkles now the throne of grace ; and so shall he sprinkle many nations. And as a king our Jesus reigns, subduing our enemies under his feet. For our king is on his holy hill in Zion, and he must reign ; and he shall reign, until his foes are made his foot-stool. One of the enemies of his throne is sin ; and he is now destroying it by the preaching of his word, and the down-pouring of his spirit. For Jesus was made king, on the throne of his Father David :

"That we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life," and he preserved until the day of his coming; and then mount up in our chariot of love, fanned by the zeal of flaming seraphs, to sing the song of the Lamb, and drink at the ocean of love for ever and ever.

"Now, O my Joshua, bring me in,
Cast out my foes ; the inbred sin,
The carnal mind remove ;
The purchase of thy death divide,
And O, with all the sanctified,
Give me a lot of love."

11. *The titles of Jesus prove that you may be perfect in love.* He is called JESUS, that he may save his people, not in their sins, or for their sins, or to their sins; but *from* their sins, both inward, and outward, and for ever. He is called CHRIST, because he will anoint his people with the Holy Ghost, and with the holy unction of Divine love. He is called the REDEEMER, because he will redeem his people from all corruption, guilt and sin, and from the bondage of the broken law; and bring back the inheritance of perfect love, which Adam lost through unbelief, and which we regain through faith in him. He is called *the foundation stone*, that his people may have a rock for their feet, having been brought up out of the horrible pit and miry clay of sin; and that they may be estab-

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lished and fixed unwaveringly on Him; and it is a good thing, let men say what they can or will, that the heart be established with grace. He is called *the Lamb of God*, because he taketh away the sin of the world, even into oblivion, or the land of forgetfulness, for ever and ever. He is called *the door*, because his people may, by him, enter into this glorious dispensation of love, and live in it; until the wings of love and arms of faith bear them triumphantly home. He is called *the bread of life*, that his hungry people may eat and be filled with perfect love, and then live in perfect love, and increase in perfect love, through the boundless ages of eternity. He is called *the good shepherd*, because his people may have life; and have it more abundantly than the ancient Jews ever had, and that they may keep abounding more and more, in the more abundant life; for they may add to the abundant, even the more abundant—and the exceeding more abundant. And now, brethren: “Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

If, then, omnipotent power can bind Satan; if the Lamb's cleansing blood can wash out every stain; if God the Holy Ghost can apply that blood, let us haste to have the work done.

"Refining fire go through my heart,
 Illuminate my soul ;
 Scatter thy life through every part,
 And sanctify the whole."

Let us assign some reasons why Christians (especially *Methodists*) should be entirely sanctified

1. *It is our duty and privilege to be entirely sanctified to God.* The blessing is purchased by the blood of the Lamb. The word of God tells us the way to obtain it, and the Holy Ghost waits to seal it on the soul.

2. *We profess to believe it attainable.*

3. *Thousands have enjoyed it, and thousands still enjoy it ; and, thank God, we may.*

4. *It will make us more holy.* Sanctified souls have much more of all the graces of God's holy spirit, than justified souls or babes in Christ ; they are stronger.

5. *We shall be more useful.* We could point to men who only shone like a taper when in a justified state, but who blazed like seraphs when entirely sanctified. They only just crept in the way to heaven when justified ; but when they entered into sanctification,—

"They went with cries, entreaties, tears to save,
 To sanctify poor sinners from the gaping grave."

It was not a mere spasmodic waking up, and making a great noise for a while ; but they had a

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constant flame burning like that on the Jewish altar: pure as the lamp at Salem's shrine. Souls, souls, souls! is the cry of sanctified Christians (not merely sanctified ministers,) but the most ignorant sanctified Christian must work for God, he cannot help it. Justified believers love souls; but not half so much as the sanctified ones do.

Doubtless it will be seen at the day of God, when the angels shout the harvest home, that the holiest Christian will have the greatest number of sheaves. Some holy Christians will lead to the throne the submissive spirits of rebel provinces; while others with more talent, but less holiness, will be mantled with a kind of shame even in heaven. We might assign ten thousand reasons why we should enjoy the blessing, but the last named reason is of itself sufficient. God's glory, the amount of our future reward, and the good of the Church, depend upon our obtaining and keeping the blessing; nay, the eternal salvation, or damnation of millions, hang upon the point.

It affects heaven, earth and hell. For God's sake! make haste and get the blessing. For the sake of deathless, blood-bought souls, make haste and get the blessing.

If you mean to have a seat in glory with such holy men as Wesley, Fletcher, Bramwell, Brainerd, Abbott, Nelson, Martin, &c., don't rest in a state of spiritual childhood. The following is so much to the point, I make no apology for giving it entire.

Reasons why every man should be entirely sanctified to God:—

1. *It is a duty to be entirely sanctified to God.* Because God has commanded his creatures to love him with all their hearts. And whosoever wilfully neglects thus to love him, commits a great sin. He loses justification, because he commits a known sin, by neglecting a known duty. And before that man can ever enjoy justification again, he must come with humble confession to the blood of Christ; and he must rely on the atonement for forgiveness. Some persons think it is an indifferent matter of choice, whether they love God perfectly, or not: and therefore they look at it as a trifling matter, of no particular moment. But let such persons read over the Epistles carefully, and I venture to say, before they have done so, they will see it an imperative duty to love God with all the heart.

“ Love God with all your soul and strength,
With all your heart and mind ;
And love your neighbour as yourself,
Be faithful, just and kind.

Deal with another, as you'd have
Another deal with you ;
What you're unwilling to receive,
Be sure you never do.”

Real sanctified souls never whisper news,
tittle-tattle, backbite their neighbours; nor pay

attention to the slanderous reports of Mr. ——. They say, Just look into your own heart, will you?

2. *It is reasonable that every professor of religion be sanctified to God entirely.* When you were sinners, you were all sin and no holiness: so now you are professors, it is but reasonable you should be all holiness and no sin. Surely it is reasonable for you to be as entire in the service of God, as you formerly were in the service of the devil. It is but reasonable that the creature should love its perfect Creator. It is certainly reasonable that the redeemed should perfectly love his compassionate Redeemer. The needy ought to love his benefactor. It is reasonable that the delivered slave should love his kind deliverer. The child ought perfectly to honour his father. Now, God is our Creator, Redeemer, Benefactor, Deliverer, Father and Governor: therefore we ought perfectly to love and obey Him.

3. *When a person is born again, sanctification is begun, and he is proportionately happy; but entire sanctification makes him more holy, and consequently more happy.* Now happiness is the quest of every human creature, and but few find it; because but few are holy: for holiness and happiness must of necessity go together. Wicked men are unhappy, because they are unholy. Good men are happy men, because they are holy. Devils are unhappy, because they are unholy. Angels are happy beings, because they are holy. And the ever blessed God is perfectly happy, because he is

perfectly holy. Therefore, as holiness and happiness keep exact pace, if you will be very happy, you must be very holy. Sin is the spring of misery, and holiness is the handmaid of joy. Therefore be ye holy.

"But some may say, 'Is not sanctification a gradual as well as an instantaneous work?' Yes. You may obtain a growing victory over sin from the moment you are justified. But this is not enough: The body of sin, the carnal mind, must be *destroyed*: the old man must be *slain*, or we cannot put on the new man, which is created after God (or which is the image of God), in righteousness and true holiness; and this is done in a moment. To talk of this work being gradual would be nonsense, as much as if we talked of gradual justification.

"However, most persons are a long time after they are justified, before they are sanctified wholly. But need it be so? By no means. A thousand years are with the Lord as one day, and one day as a thousand years. 'He that believeth shall be saved.'

"Where art thou then, O believer, who art longing for all that righteousness, and peace, and joy in the Holy Ghost, spoken of? This kingdom of heaven is at hand; it is *nigh thee*; it is *here*. *take it. Now believe; wait for nothing.*"

4. *When a person is born again, sanctification is begun, and he is proportionately useful: but entire sanctification makes him more holy, and consequently*

more successful. They must be clean who bear the vessels of the Lord. God can use a holy soul, because that soul will not take the glory to itself, but it will give all the glory to Him. A holy soul gives looks, speaks words, and does deeds, which cut like a razor in the sinner's heart. Many a sinner will walk a mile round rather than meet a holy man, because the conduct of the holy man reproves his deeds. But when a sinner is near death, he sends for the holiest man that he can find. Go, cries he, and fetch that man of God. And so, you see, both God and man will use the clean vessel; therefore be ye clean.

5. *When a person is born again, sanctification is begun, and he is proportionately safe; but entire sanctification makes him more holy, and consequently more safe.* The justified are but children in grace, and therefore they are proportionately weak: but the entirely sanctified are men in Christ Jesus, and therefore they are proportionately strong. The storm will easily disturb the roots of a tree that is but newly planted, while the sturdy oak will brave the storm and stand its ground. This is frequently the case in religion; while the weak in grace are carried about by every doctrine and tradition of men, the true believer will stand firm and prove that it is a good thing that the heart be established in grace. Therefore, if you would be safe, when the winds blow and the trumpets roar, get your soul established in grace, or entirely sanctified to God.

6. *The more holy you are in this world, the more glorious will be your reward in the world to come.* There will be different degrees of glory in heaven, because every man will be rewarded according to his works. While one shines as the firmament, another will shine as the stars. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Some persons have been amazingly acted upon by considering the different degrees of glory in the heavens, and they have been very desirous to get near the throne. While others have said they should be happy, if they did but just get into heaven. What ignoble minds are these last. Poor, lean soul! while thou thinkest to get just into heaven, by thy coldness thou mayest be cast out. And then once lost, lost for ever. Let us get made holy, that we may be fit to work; and then let us work hard and wisely, that we may have a glorious reward. For God will reward us according to our works.

Let us point to the mistakes that hundreds make in seeking the blessing of sanctification.

1. Some fast and pray much in order to obtain it.
2. Some make great sacrifices in dress, ornaments, food and furniture. They give much away to missions, schools, &c., &c.
3. Others believe God is able, willing, waiting, anxious to cleanse them now. They believe

the Spirit and the blood are efficacious, that they shall never be more worthy than at the present. Yet they do not get the blessing.

Let us, by the help of God, point out the way in which any really justified believer, who feels his need of the blessing, and earnestly pants to enjoy it, may secure it.

We have already spent much time in proving that Father, Son and Spirit are *able*, *willing*, *anxious* and *waiting* to cleanse the soul of the justified believer from the last remains of inbred sin, and give him a heart "in every thought renewed and full of love divine"—perfect and right, and pure and good; yes, He wills that I should holy be, what can withstand His will? So there is no excuse for us Christians, if we live without the blessing. God says, "My Son, give me thine heart," and He is in earnest; and we oft sing—

"Take my poor heart, and let it be
For ever closed to all but Thee;
Seal Thou my breast, and let me wear
That pledge of love for ever there."

What do we mean? Are we in earnest, or do we mock the Lord with a solemn sound upon a thoughtless tongue? We sing—

"Refining fire go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

Let me ask again: what do we mean when we thus sing? are we earnestly panting to enjoy the blessing, that we may be more like our heavenly Master, and more useful to souls; or are we selfish, in wishing to enjoy the blessing, that we may be more happy? Are we clear in the blessing of justification? Do we feel our need of entire sanctification? then remember we have the blood-bought power to receive the blessing *now*, while we are reading these lines; remember, we shall never get it by fasting, prayer, reading, giving, doing, but by simple faith alone. Now say

“Faith to be cleansed 'Thou knowest I have,
For Thou that faith hast given.”

1. *We must be entirely sanctified to God, by believing the suitable truth.* Any justified believer in the Lord Jesus Christ, who feels his need of entire sanctification, may receive it any moment, if he will believe the appropriate or suitable truth. Some persons have been for years striving to prepare themselves and make themselves fit to receive the blessing; but by doing so they have insulted the Holy Spirit, and deprived themselves of full redemption; for, “all the fitness He requireth, is to feel our need of Him.” Others have, for years, sought it by their own good works; but they could not obtain it; because God hath purposed that it shall be by faith alone. Some persons prescribe a way in which they think they ought to receive it; one says, I should like it as a

mighty rushing wind ; another cries, I expect it as a still small voice : now both the one and the other are wrong, when they mark out a way for God to work ; they commit a very dangerous act, for they ought, scripturally, to do the believing work, and He will take care, scripturally, to do the saving work ; yea, heaven and earth and hell declare that He is to His promise just. There are many who want to feel before they believe : now such persons might just as well tell us that they want to taste their food before they eat it, and then we should know at once what to call them. The man that makes a saviour of his feelings, and continues to do so, must sooner or later fall ; because Christ alone is set forth as a Saviour, and there is no other name given among men whereby God will allow us to be saved. So that it is Christ, or none : and, consequently, it is by faith alone ; hence they set themselves to wait for faith nineteen or twenty years, and then they intend to believe a little at once, until the work is made complete. This is a kind of semi-contempt of the doctrines of free, full, and present salvation, to be received by faith, whenever we believe.

2. *To be sanctified wholly by the truth, you must believe it according to the directions in the Bible.*

1st. You must believe simply. Cease seeking it by works : come to God just as you are, and believe the promise only : fear not, doubt not, wait not ; but come like a needy, humble child, to

a beneficent parent; and cast your naked soul on the naked truth.

2nd. You must believe unwaveringly. Be resolved that you will die rather than doubt. God cannot lie; therefore be determined to believe Him. A mighty man in Israel once said, "I would rather lay my head on this pulpit side, and have it severed from my body, than I would doubt the truth of my royal Master." He hath said it; and shall He not do it? He hath spoken it; and shall He not make it good?

3rd. You must believe in hope against hope. When the props of human hope give way, and hope sinks down to the deepest dell of despair, it is the prerogative of faith in God to pierce the gloom, and touch and turn it into day; like Abraham, who, against hope, believed in hope. For, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." And was fully persuaded that, what He had promised, He was able also to perform.

3. The sanctifying truths which are to be believed are exceeding clear and plain. Let any man, who feels his need of entire sanctification, believe the four following things, and God will instantaneously cleanse his heart from inbred sin:

1st. Believe that God hath promised it in the Holy Scriptures.

2nd. Believe that, what God hath promised, He is able to perform.

3rd. Believe that He is able and willing, yea, anxious, to do it now.

4th. Believe that He doth it.

"You have now, on the supposition we are entertaining, believed that God is able to save you fully, by introducing His perfect love into your heart. Fear not to advance a step further, and believe that He will do it. Believe that He is as willing as He is able, to give you now the sanctifying Spirit. This is a near approach to the faith which actually bringeth salvation. To believe firmly and unhesitatingly that God will change and thoroughly renew your heart, is preliminary to your believing that He does thus save you to the uttermost. It is requisite only that this faith of the future be converted into the faith of the present. It remains only that you reckon yourselves now to be 'dead indeed unto sin.'"

"Let those who desire it, apply for it just in the same way they did for pardon; using the same instrument (faith) for the obtaining of a higher good."

"By a solemn act of dedication, give up to God your soul and body, to be for ever hereafter wholly devoted to Him. Do this at the present moment, and expect grace to enable you to do it the next. Believe in Him who has power to give you this grace, and by a present faith humbly claim it. The blessing of entire sanctification is thus to be received, entered upon, and retained by faith alone. You are to believe the promise is

fulfilled to yourself now, this moment, and be not anxiously careful for the future ; but in like manner believe also the next moment, and unceasingly believe. So shall this continuous faith bring the power to present yourself at each succeeding moment to God."

"If at any time you should let this faith slip the moment you recollect yourself, you have the same privilege to believe again, as you had at the first, because you have an advocate with the Father. As to the 'mystery of believing,' there is no mystery in it at all ; put the same confidence in the promise of Christ, as you would in that of a friend. Go to your Lord just now for entire purity, for He alone can give it, and tell Him while you bow (Mark iii. 24) before Him, that you will be as much disappointed if He fail to fulfil His promise, as if an earthly friend should do so who had thus promised. Do this, and see what He will do for thee. But see that thou fulfillest the conditions heartily."

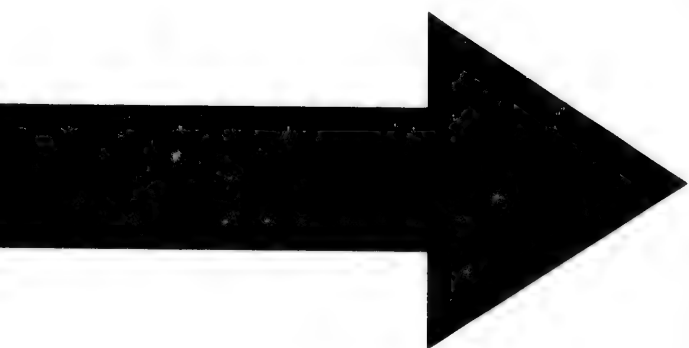
"I marvel that you stand so long on the threshold of full salvation. 'If faith sleepeth, Christ sleepeth,' says an old divine, and I fear, in the midst of all your mighty struggles, faith is fast asleep. But you say, 'I have faith, and yet I receive no other benefit than encouragement.' No, because your faith is always in the future tense—you believe God will cleanse you some time. When this is the case, unbelief is always intrenched in the present, and the blessing is not

realized. Venture to believe that He does cleanse you, and He will soon make good that precious promise."—Mark ii. 24.

"Do not set the mark too high. It is nothing but love. It is a very simple thing. Plead for it, wrestle, agonise for it. Believe for it. Believe just now. If it is to be had by faith, it is to be had just now."

"What, then, is it that keeps me from the blessing? I think I am willing to give up all, to sell all, that I may secure the pearl of great price. But am I seeking it by the works of the law? I hope not. I know it is secured by faith, and through the blood of Christ alone. Could I pray for a thousand years—could I weep tears of blood—could I give all my goods to feed the poor, and my body to be burned; all this is nothing as to deserving salvation. It is salvation by faith. But what is this faith? What am I to believe? I do believe that Christ is able to save me. I believe that He is willing to save me. I believe that He is able and willing to save me now. Yea, I do believe that He will save me, if I am faithful to the grace of God. But all this does not bring the blessing. I want to believe myself into the possession of it. It is my part to believe—by a naked faith to hang on a naked Christ. It is God's part to bless. He knows how and when to do it. Let me attend to my duty, and leave God's part to his own wisdom. Blessed, or unblessed, here I will stay. I believe. Lord help me against my unbelief."





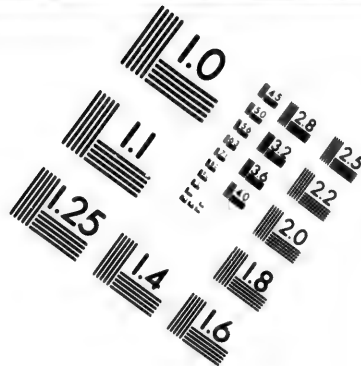
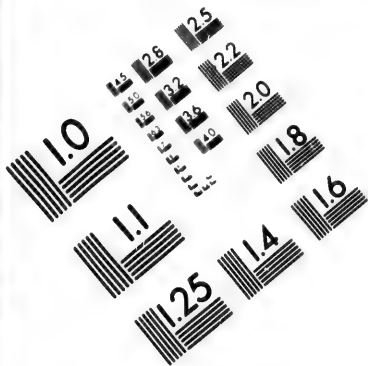
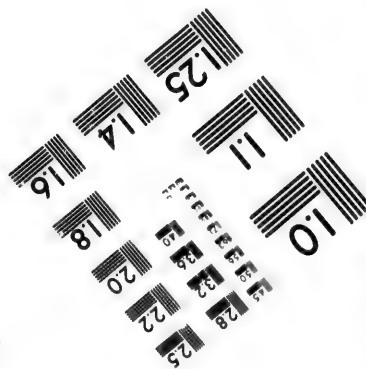
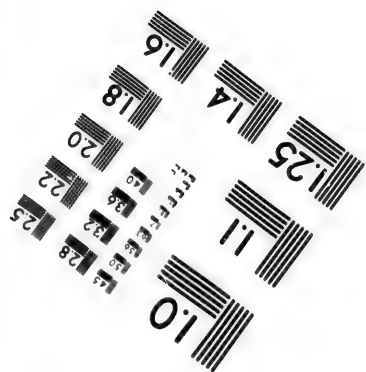
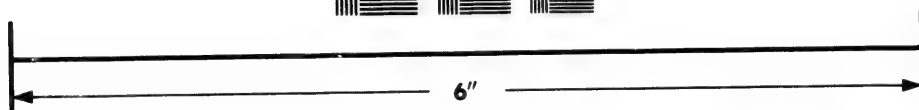
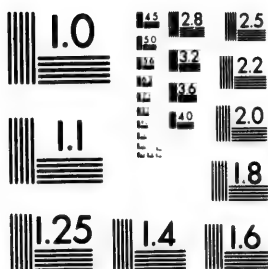


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"The devil does not care for a Christian believing that God is able, willing, waiting and anxious to sanctify the soul. Nor does he care for him believing that God will do it some time. No, it is faith in the present tense that Satan dreads. Believing God just now does it. Come, my dear brother and sister, don't be afraid to walk on the sea to Jesus, as Peter did. Hark ! He bids you meet Him. Now step out (so to speak) on the naked promise, and the Spirit and the blood will fully cleanse."

"I feel that my soul lays hold on the full salvation of God ; and I believe, yea, I will believe that it is mine."

"Sink or swim, the believer must learn to plunge himself into the ocean of infinite truth and love."

"We must believe for the blessing, and then receive it ; not receive it, and then believe for it."

Hundreds of Methodists who once enjoyed this great blessing, but who have lost it through unbelief, are deterred from seeking, lest they should lose it again. They know that they were more holy, happy and useful, when they lived in its enjoyments, but feel as if they dare not ask for it again. Pipe says, in his Dialogues (p. 89), "But supposing that, by some sudden temptation or otherwise, you should be hurried into your former natural disposition, and find that by trifling unguarded expressions, boasting, complaining, &c., you have grieved the Holy Spirit ; it does not at

all follow, that because you have fallen down, all your bones are broken, or that by one such transgression the whole body of sin has returned into your soul."

But the fact is, that if you have lost it fifty times, you must get it again, or you will lose justification; and, if you don't mind, your soul in at the bargain. *Without holiness, no man shall see the Lord.*

A Methodist minister makes the following plain, pointed remarks on the subject:—

"To those who profess to be seeking a clean heart, we generally ask some such questions as these: Are you heartily tired of your inbred corruptions, and earnestly desirous of being delivered from them? If they say they are, we frequently ask them how long they have been seeking the blessing, and how they expect to obtain it; and as it is probable that these pages may be read by some who are seeking the blessing, and also by others whose duty it is to instruct the seeker, how to obtain it, I will here set down the method I myself have pursued, and also mention some of the causes that have operated to prevent Christians from obtaining the blessing as soon as they otherwise might have done:—

"I recollect once being at a prayer meeting, which was held after preaching at a village in the Melton Mowbray circuit, England. I saw a young woman kneeling in one corner of the church, apparently very earnestly engaged in prayer. I went

and knelt beside her, and said, What is it you are seeking, pardon or holiness? Oh, said she, in a manner that bespoke very great earnestness, Oh! I am, seeking a clean heart. I said, How long have you been seeking it?—six months. And how many times have you prayed to God for it?—five hundred times. Well, and do you believe that your heavenly Father wished you to wait six months before he gave you a clean heart; must not God desire his own glory, and would you not have brought more glory to him, these last six months, if you had lived in the enjoyment of the blessing, than you could do without it? She acknowledged she would. I then said, You say you have prayed for it more than five hundred times; now when God says, ‘Ask, and ye shall have.’ Does he mean, ask five hundred times, and go away five hundred times without it? I said, you ought to have thought long before this, that the hindrance must be all in you, and you ought to have discovered what it was. I then said to her the Lord is willing to give you the blessing here; but He requires an act of faith on your part. Now fix your eye on one of God’s promises, for one is as good as a thousand; if God hath not promised it, you have no ground to expect it, but if He has, you may. I then referred her to the promise in Deuteronomy: ‘Then will I circumcise thine heart,’ &c. Now, said I, the faith that brings the blessing, is not merely, Lord, I believe thou canst, or, Lord, I believe thou wilt some

time; but, Lord, I now with my heart believe that thou dost make me clean: agreeably to those lines of Mr. Wesley—

“’Tis done, Thou dost this moment save,
With full salvation bless ;
Redemption through Thy blood I have,
And spotless love and peace.”

She said, ‘What shall I feel when I have the blessing?’ O bless you, never mind what you shall feel; some people feel an overflow of joy, others a calm sinking into God; but whatever you may feel, or whatever you may not feel, this I know, when you have believed, you will feel no inbred sin; and so long as you continue to believe, so long you will be fully saved; and while this is the case you cannot feel uncomfortable, for it is our inbred corruptions that make us uncomfortable, and when they are all destroyed, we must be happy. After a little more exhortation to claim the blessing just now, she believed for the blessing, and went away praising God. After I left the church, a person who had seen me talking to her, gave her an excellent character.”

I would here observe that many persons, when they are seeking entire sanctification, fancy that when the blessing is received they shall feel extatic joy; and when such persons believe for the blessing, and do not immediately feel as they expected they should, immediately give up their confidence, and suppose they have deceived them-

selves ; whereas, had they continued to hold fast their confidence, they would have infallibly proved that the work was done.

One of the greatest hindrances to the attainment of sanctification, is the preconceived notion that many have imbibed, either from hearing sermons on the subject, or from books, that the blessing can only be received in a gradual way ; that believers have to get more and more holy day by day, until they are cleansed from all sin. But I must say, I have known hundreds that have enjoyed it, and they all received it in a moment by faith ; not one received it in a gradual way ; and when I have conversed with persons who said they believed it was to be obtained gradually, I have asked them if they ever knew any one who received it in that way, but I could never yet hear of one. I therefore conclude that, although a believer may grow in grace before he attains this blessing, and much more after he enjoys it ; yet that is to be received only by faith, and consequently in a moment.

Here a question will naturally arise, How soon after a person is justified may he expect this blessing ? I answer, as soon as he feels the remains of the carnal mind, he ought to begin to apply for the remedy, and when he applies for it in God's own way, if he have any one that enjoys it to point him out the simple method of obtaining it, he will not be long without it. A person who has been justified only four weeks, is equally eligible to receive the blessing as one who has been justi-

fied as many years ; for the promise is made to all believers without respect of persons, and all who feel their need, and who are willing to have the right hand cut off, the right eye plucked out, the flesh crucified, and to present their bodies a living sacrifice, holy, acceptable unto God, the Saviour is as willing to cleanse their hearts from sin, as He was to cleanse the lepers in the days of His flesh.

I believe the Lord loves all his children as well as he loved Paul, Peter or John ; and I never met with a person who could assign a reason why the Lord was not willing to make every believer as holy as they were. The blood had been shed for all, for He gave Himself, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works ; and for this purpose the Son of God was manifested, that He might destroy the works of the devil. I may observe that there are many precepts in the New Testament, that can only be observed by persons who enjoy the blessing, such as, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Rejoice evermore, pray without ceasing, and in every thing give thanks." These, and many others, cannot be observed by any whose hearts are not cleansed from sin ; besides, the promises are made to all, and the Holy Ghost is given to make us holy ; for the apostle assures us our bodies are temples of the Holy Ghost ; and

declares that if any man defile this temple (and we know sin will defile it,) him will God destroy.

One person says, "If I were to enjoy the blessing, and to profess it, every one would be watching me to see if they could discover any thing in my walk or temper, that was inconsistent with my profession; and if I at any time lost the blessing, I should bring the doctrine itself into disrepute." In answer to all such, I would say, "If you were a distance from home, and some person offered to give you £100, you would not refuse it, and say I had rather not have it, as I may possibly lose it or be robbed of it before I get home." Certainly there is a possibility of losing it, as we are still liable to sin, to keep the body under, to deny ourselves, to watch especially against the world, the flesh and the devil.

What Methodist, who believes that God speaks the truth, and that Mr. Wesley's views on sanctification are scriptural, can read the following, which is from his pen, without at once obtaining the blessing? It is as clear as the light at noon-day:—

The first, second and third steps in the way to entire holiness will be easy to take, namely:—

1. That God hath promised the blessing.
2. That He is able to perform it.
3. That He is willing to do it now. But the fourth step, that He doth do it, will take a struggle. But it is worth that. He says:

"But what is that faith whereby we are sanc-

tified, saved from sin and perfected in love?" It is a divine evidence and conviction:—

1. That God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step further. And one would imagine there needed not one word more, to satisfy a reasonable man of this, than the ancient promise, "Then will I circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How clearly does this express the being perfected in love! How strongly does it imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin? It is a divine evidence and conviction:—

2. That what God hath promised He is able to perform. Admitting, therefore, that with men it is impossible to bring a clean thing out of that which is unclean, to purify the heart from all sin, and to fill it with holiness; yet this creates no difficulty in the case, seeing 'with God all things are possible.' And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speak, it shall be done. God said, 'Let there be light: and there was light.'

3. God is able and willing to sanctify you now. And why not? Is not a moment to Him the same as a thousand years? He cannot want more time to accomplish whatever is His will. And He cannot want or stay for any more worthiness or fitness

in the persons He is pleased to honour. We may therefore boldly say, at any point of time, 'Now is the day of salvation.' 'To-day if ye will hear His voice, harden not your hearts.' 'Behold! all things are now ready, come unto the marriage.'"

"To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more: a divine evidence and conviction that He doth it. In that hour it is done. God says to the inmost soul, 'According to thy faith be it unto thee.' Then the soul is pure from every spot of sin; 'it is clean from all unrighteousness.' The believer then experiences the deep meaning of these solemn words, 'If we walk in the light as He is in the light: we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'"

"But does God work this great work in the soul gradually or instantaneously?" Perhaps it may be gradually wrought in some, I mean in this sense, they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin by the breath of His mouth, in a moment, in the twinkling of an eye. And so He generally does, the fact of which, there is evidence to satisfy any unprejudiced person. Thou, therefore, look for it every moment. Look for it in the way above described; in all those good works whereunto thou art "created anew in

Christ Jesus." There is then no danger; you can be no worse, if you are no better for that expectation. For were you to be disappointed in your hope, still you lose nothing. But you shall not be disappointed of your hope; it will come and not tarry. Look for it then every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or works. If by works, you want something to be done first, before you are sanctified. You think, 'I must first be, or do, this or that.' Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are: then expect it now. It is of importance to observe that there is an inseparable connexion between these three points—expect it by faith, expect it as you are, and expect it now! To deny one of them, is to deny them all. To allow one, is to allow them all. Do you believe we are sanctified by faith? Be true, then, to your principle; and look for this blessing just as you are, neither better nor worse; as a poor sinner that has nothing to pay, nothing to plead, but Christ died. And if you look for it as you are, then expect it now. Stay for nothing: why should you? Christ is ready; and He is all you want. He is waiting for you; He is at the door! Let your inmost soul cry out,—

"Come in, come in, thou heavenly Guest!
 Nor hence again remove:
 But sup with me, and let the feast
 Be everlasting love."

Now the holy struggle comes on; now, in the very desperation of faith, let a holy violence be exercised in the act of lifting up thy streaming eyes to the cross—in hope against all human hope—self-desperately believe. Come, I would not lead thee a step in the wrong way (on this vital point) for a world. Just now say in faith—

"All that He hath, for mine I claim,
 I dare—I will—I do believe in Jesus' name."

Methinks I hear Satan whisper, (and I fear you listen to him.) He says you cannot refrain from all sin in *thoughts, words and actions*; you will get wrong in business, with your children, servants, fellow-saints, &c., &c. Does he thus tempt you, as Carvossa said, "*you should look wicked at the devil,*" and sing—

"I shall, a weak and helpless worm,
 Through Jesus strengthening me,
 Impossibilities perform,
 And live from sinning free."

Now let us humbly bow before the Lord, and say, without a doubt,—

"Father, into Thy hands alone,
 I have my all restored;
 My all, Thy property I own,
 Thy Steward of my Lord."

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The holy John Spencer says, "As to my class meetings, I agonize in believing prayer for the whole of the members of my three classes, that the whole of them may be sanctified throughout, body, soul, and spirit, knowing that while my prayer is being offered up, faithful is He that hath called them, who also will do it. I confess before them my utmost salvation to the very outside of what I enjoy. This honours God, and does not exalt self, as those who are not cleansed from the filth of self and pride say, no blessing can be held without confession."

Mr. Rogers, when speaking of his wife, says, "I believe most of those who attended the class meeting with her, both in London and other places, found it good for their souls. While speaking to, and praying with them, many, very many, have been enabled to witness a clear sense of God's forgiving love; and others, at the same time, have obtained salvation from inbred sin; a doctrine this, of which she had the clearest views. And to its validity, her own conduct bore a constant testimony. And although she clearly perceived the need of a gradual work, daily exhorting believers to 'grow in grace,' yet she saw it her duty to bid those who felt the burden of indwelling sin, to look for the total destruction of it, in *one moment*; ever pressing them to *believe* for the blessing; to *believe now*; insisting, 'If thou canst believe, all things are possible to him that believeth.' And the Lord set his seal to the truths she enforced.

Many, through her, were instantaneously delivered from the remains of the carnal mind, so as to 'rejoice evermore, pray without ceasing, and in every thing give thanks.'

"As great a matter as attaining this blessing may appear, it is yet a greater thing to *hold it fast*. And as the following circumstance had a most blessed effect on the mind of my dear companion, when she was comparatively a *babe* in this grace, greatly tending to establish her therein, I will, for the sake of others, transcribe the following account, just as she wrote it at the time. And but few events did I ever hear her mention with greater pleasure:—

"That dear man of God, the Rev. John Fletcher, came with Miss Bosanquet (afterwards Mrs. Fletcher,) to dine at Mr. Smith's, Park Row, Leeds, England; and also to meet the Select Society. After dinner, I took an opportunity to beg he would explain an expression he once used to Miss Loxdale, namely, 'That on all who are renewed in love, God bestows the gift of prophecy.' He called for the Bible, then read and sweetly explained the second chapter of the Acts, observing, to prophecy in the sense he meant, was to magnify God, with the *new heart* of love and the *new tongue* of praise, as they did, who, on the day of Pentecost, were filled with the Holy Ghost. And he insisted that believers are now called to make the same confession, seeing we may all prove the same baptismal fire; showing

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that the day of Pentecost was only the *opening* of the dispensation of the Holy Ghost—the great promise of the Father. And that the *latter day glory*, which he believed was near at hand, should far *exceed* the first effusion of the Spirit. And, therefore, seeing *they then* bore witness to the grace of our Lord, so should *we*, and, like them, spread the flame of love. Then, after singing a hymn, he cried, ‘O to be filled with the Holy Ghost! I want to be filled! O my friends, let us wrestle for a more abundant outpouring of the Spirit!’ To me he said, ‘Come, my sister, will *you* covenant with me this day, to pray for the *fulness of the Spirit*? Will *you* be a witness for *Jesus*?’ I answered, with flowing tears, ‘In the strength of *Jesus* I will.’ He cried, ‘Glory, glory, glory be to God! Lord strengthen thy handmaid to keep this covenant even unto death.’ He then said, ‘My dear brethren and sisters, God is here! I feel him in this place! But I would hide my face in the dust, because I have been ashamed to declare what he has done for *me*! For many years I have grieved his Spirit, but I am deeply humbled, and he has again restored my soul! Last Wednesday evening He spoke to me by these words, *Reckon yourselves, therefore, to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord*. I obeyed the voice of God; I now obey it, and tell you all, to the praise of His love, I am freed from sin. Yes, I rejoice to declare it, and to bear witness to the glory of His grace; that I

am dead unto sin, and alive unto God, through Jesus Christ, who is my LORD and KING! I received this blessing four or five times before; but I lost it by not observing the order of God, who has told us, With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. But the enemy offered his bait under various colours, to keep *me* from a public declaration of what my Lord had wrought.'

"When I first received this grace, Satan made me wait awhile, till I saw more of the *fruits*; I resolved to do so, but I soon began to doubt of the *Witness*, which before I had felt in my heart, and was in a little time sensible I had lost both. A second time, after receiving this salvation, (with shame I confess it,) I was kept from being a witness for my Lord, by the suggestion,—'Thou art a public character,—the eyes of *all* are upon *thee*,—and if, as before, by *any* means thou shouldst lose the blessing, it will be a dishonour to the doctrine of *heart-holiness*.' I held my peace, and again forfeited the gift of God. At another time, I was prevailed upon to hide it, by reasoning,—'How few even of the *children of God* will receive this testimony, many of them supposing every transgression of the Adamic law is sin; and therefore, if I profess myself to be *free* from sin, *all* these will give my profession the lie: because I am *not* free, in *their* sense; I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God hath wrought in me; but I will

not say, *I am perfect in love.*' Alas! I soon found again, 'he that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath.'

" 'Now, my brethren, you see my folly! I have confessed in your presence, and now I resolve before you all, to confess my Master! I will confess him to all the world! And I declare unto you, in the presence of God,—the HOLY TRINITY, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By *this* can only be meant a *gradual dying*;' but I confess unto you, *I am dead unto sin, and alive unto God*; and remember, all this is, 'through Jesus Christ our Lord.' *He* is my PROPHET, PRIEST and KING!—my indwelling Holiness,—MY ALL IN ALL. I wait for the fulfilment of that prayer, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and that they may be one, even as we are one.' O for that pure, baptismal flame! O for the fulness of the dispensation of the Holy Ghost! Pray,—pray,—pray for this! This shall make us all of one heart, and of one soul! Pray for *gifts*; for the gift of *utterance*, and confess your royal Master. A man without gifts is like the king in disguise: he appears as a subject only. You are *kings and priests unto God*. Put on, therefore, your robes, and wear on your *girdle*, 'HOLINESS TO THE LORD.'

" 'A few days after this, I heard Rev. John

Fletcher preach from the same subject, which greatly encouraged and strengthened me. Inviting all who felt their need of full redemption, to believe *now* for this full salvation, he observed, 'As when you reckon with your creditor, or with your host; and, as when you have paid all, you reckon yourselves free: so now reckon with God. *Jesus* hath paid all, and he hath paid for *thee*! hath purchased *thy pardon and holiness*. Therefore, it is now God's command, *Reckon thyself indeed dead unto sin*; and thou art alive unto God from this hour! O begin, begin to reckon now! Fear not! Believe, believe, believe! And *continue* to believe every moment, so shalt thou continue *free*; for it is retained, as it is received, *by faith alone*. And whosoever thou art, that perseveringly believest, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth thy *Lord and King, Jesus*! And in spreading the sacred flame of love, thou shalt still be saved to the uttermost.'

"He also dwelt largely on those words, 'Where sin abounded, grace did much more abound.' He asked, 'How did sin abound? Had it not overspread your whole soul? Were not all your passions, tempers, propensities and affections inordinate and evil? Did not pride, anger, self-will and unbelief all reign in you? And when the Spirit of God strove with you, did you not repel all his convictions, and put him far from you? Well, my brethren, ye were *THEN* the servants of sin, and were free from righteousness; but

now, being made free from sin, ye are become servants to God; and holiness shall overspread your whole soul; so that all your tempers and passions shall be henceforth regulated and governed by Him, who now sitteth upon the throne of your heart, making all things new; they shall, therefore, be all holy. And as you once resisted the Holy Spirit, so now you have the power as easily to resist all the subtle or fierce attacks of Satan; yea, his suggestions to evil shall be like a ball thrown against a wall of brass! It shall rebound back again; and you shall know what that meaneth: The prince of this world cometh, and hath nothing in me.'

“‘He then, with lifted hands, cried, ‘Who will thus be saved? Who will believe the report? You are only, in an improper sense, called believers, who reject this. Who is a believer? one that believes a few things which his God hath spoken? Nay, but one who believes all that ever proceeded out of His mouth! Here, then, is the word of the Lord: As sin abounded, grace shall much more abound! As no good thing was in you by nature, so now no evil thing shall remain. Do you believe this? or are you a half believer only? Come, Jesus is offered to thee a perfect Saviour! Take him, and he will make thee a perfect saint. O ye half believers, will you still plead for the murderers of your Lord? Which of these will you hide as a serpent in your bosom? Shall it be anger, pride, self-will, or accursed unbelief? O be

no longer befooled ! Bring these enemies to the Lord, and let him slay them. Then spread his fame abroad.'

" 'Some days after this, being in Mr. Fletcher's company, he took me by the hand, and said, 'Glory be to God ! for you, my sister, still bear a noble testimony for your Lord. Do you repent your confession of his salvation ?' I answered, 'Blessed be God, I do not.' At going away, he again took me by the hand, saying, with eyes and heart lifted up, 'Bless her, Heavenly power !' It seemed as if an instant answer was given, and a beam of glory let down ! I was filled with deep humility and love ; yea, my whole soul overflowed with the unutterable sweetness.' "

In order to keep the blessing you must constantly believe, not merely believe that God is your Father, but believe that the blood does just now, this moment, cleanse the soul. As you get the blessing so you will have to keep it. You did not get it until you believed for it, and not earth nor hell can take it from you, while you thus believe. If a legion of devils beset you, and tell you that you have not the blessing, why then tell them you will have it, and that moment lift your heart to God, and "in hope against all human hope, self desperately believe." If Satan tells you that your preacher, leader, class-companions, wife, husband, father, mother, friend, &c., will not believe that you have got the blessing ; still believe and obey, until you cannot help believing. You must still grow

in grace, and go on to increase with all the increase of God. Get more faith, more knowledge, more holy zeal, burning love to souls, more love to the word of God. Feel more willing to help God's cause, more ardent love for closet-praying, more holy kindness to your wife, servants, children, fellow-saints, nay, enemies.

You must practise self-denial until you love to practice it, you must follow the spirit of God until you know its softest whisper from the voice of an enemy. You must get so full of God that you will see His glory in every bargain, and seek another's profit, and not your own alone.

You must never begin to reason or doubt, or in any way depend upon your feelings for the evidence of your sanctification, or suspend your faith for a moment. If you do this, you lay aside the only shield which can quench the fiery darts of the wicked one, overcome the world, and enable you to do all things. It is by faith alone the blessing is received, and it is by faith the blessing is kept, as it is written, "The just shall live by faith." The sanctified person believes with his heart and confesses with his mouth, that the blood of Jesus Christ cleanseth him now, this moment, from all sin, and it is a continual remedy now with him. He will allow nothing to rob him of his faith. The eye of his mind is ever fixed on Christ as the only sufficient procuring cause of all spiritual blessings. He relies upon the blood as cleansing him now, and thus, through all the va-

riety of feelings, whether of joy or sorrow ; or if in heaviness through manifold temptations, he counts it all joy, even while enduring temptation, and will rejoice in Christ Jesus, having no confidence in the flesh. Thus he is enabled to worship God in the spirit, rejoice evermore, pray without ceasing, and in every thing give thanks ; nay, nothing can now move him, for he is more than a conqueror through the blood of the Lamb. Being strong in the faith, giving glory to God, he can remove mountains. Thus you see the connection between faith and purity ; Christ dwells in the heart by faith, and while thus dwelling in us, we are rooted and grounded in His love ; and so long as we abide in Him, and His words abide in us, we may ask what we will and it shall be given unto us. Therefore whatsoever things we desire when we are in this state, we can ask and believe that we receive them ; and while in the act of asking and believing, they are imparted unto us according to our faith. May He, who is the Author of Faith, make you perfect, establish, strengthen, and settle you, through Jesus Christ.

In conclusion, I do not think it inconsistent with Christian modesty, to say it is my settled conviction, that every real Methodist who reads these chapters on Christian perfection, if he is clear in justification, and earnestly panting for entire sanctification, may see the way to obtain the blessing and to keep it. Likewise, any who have lost it, may find how to regain their paradise, and get back their purifying hope ; and now

“ To Father, Son, and Holy Ghost,
Who sweetly all agree,
To save a world of sinners lost,
Eternal glory be.—Amen.”

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